

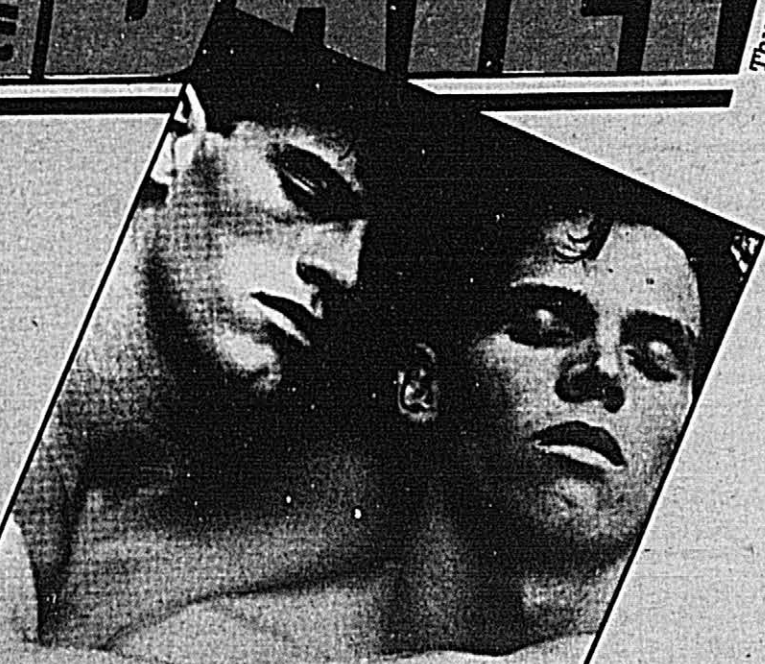
the mcgill

DAILY

Thursday 21 March 1986  
Vol. 74, No. 86

LES SAUNAS DE 62476  
LE TRUXX  
LA TAVERNE DOMINION 77  
LE DAVID EN 80  
CHEZ BUD'S  
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NEXT

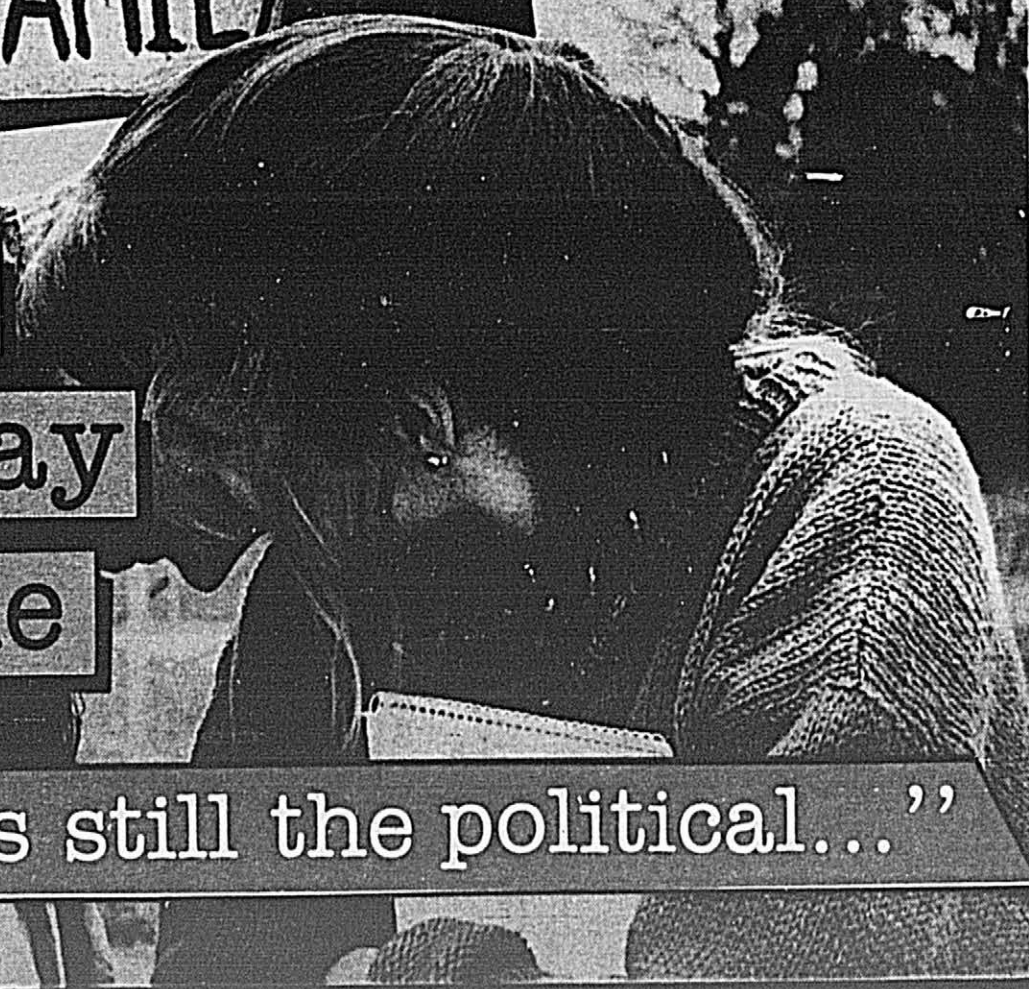
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special issue

"the personal is still the political..."





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continued on page 22

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# lesbianspeak

As lesbians, we often feel our voices muted, not only in society at large, but within the Gay Liberation Movement itself.

According to common usage, "gay" means "gay male"; most people can't conceive of lesbians outside a *Penthouse* centerspread ("But what do you do?") Over the past 15 years, Gay Rights has done little to break down this ignorance. Lesbians are still the most invisible of an invisible minority.

We understand that we share a history of struggle with gay men. The same law that arrests men in bars for bathroom sex ultimately censors us as well (although the manifestations of this oppression varies, the root of the prejudice is the same.) The age of consent in Canada is still 21 for both lesbians and gays (as opposed to 18 for heterosexuals). Our experience in "coming out" to family and friends is similar. And we are all still outcasts in a world where sexuality and gender roles are measured against the norm of the heterosexual nuclear family.

Unfortunately, our gay brothers forget that our experience is different from theirs by virtue of our sex. Contrary to popular opinion, we live in a patriarchy. Our gender ties us to feminist struggles for rights in work, control of our own bodies, for expression of an alternative "women's culture". For these reasons, many of us feel more affinity to the Women's Movement than to Gay Rights.

To take just one example, our viewpoint on pornography is related to the fact that we, as women, are affected by heterosexual depictions of both women's and lesbian sexuality. While recognising the dangers of censorship, we still can't wholeheartedly embrace the radical gay stance of "laissez-faire". Straight pornography is about the torture and subjugation of

women. This is not liberating.

In addition, lesbians find their alienation as women mirrored in the internal structures of the Gay Liberation Movement. Age-old patterns are repeated as power and resources are concentrated in the hands of men. The political priorities of the movement reflect this tendency.

There is a tremendous monetary privilege attached to the single male lifestyle. (The underlying philosophy of work remuneration is still the "family wage"). This relative material comfort allows gay men to ignore inequalities inherent in our economic system.

Women, and especially lesbians and single mothers who don't have the material security of the nuclear family, are increasingly ghettoized into poverty. The real wage for women relative to men's is still a meagre 59%.

The nature of homosexuality makes it possible to choose whether or not to be identified as a minority. An increasing trend in gay male circles is to "stay in the closet" and reap the benefits of being without dependents, male, and upwardly mobile. Lesbians, on the other hand, have no choice but to be identified as women, with all the accompanying stigmas.

We recognise the importance of a united lesbian and gay stance on issues of common concern. At the same time, as lesbian feminists, we have no time or energy to devote to an insular movement which doesn't acknowledge our broader struggle. (This means not only gender, but race and class as well, items sadly lacking in most current gay political analysis). Lesbians must develop an autonomous voice both within and especially outside the Gay Liberation Movement.

Annie Martin Julianne Pidduck Kristina Trowbridge

## selling our history for naught

Within the past few weeks, while we have been working on this issue, certain problems facing us, as lesbians and gay men, have been highlighted. Death, oppression, arguments between us, have led to an articulation of the problems confronting us that we would not have been privy to if we had not been working, together and separately.

The Gay Liberation Movement, as a movement, is moribund in North America. Those with a 'raised consciousness', a realization that we are an oppressed minority, are still among us, though presently at loose ends. However, we no longer have the structures or organizations to channel our fight against oppression. In troubled times, which we are certainly living in, we run around like chickens with our heads cut off. We scream, we make noise. We do succeed in spreading our anxieties and pain and thus diluting it. However, we don't even attempt to uproot the source of that pain.

The Gay Liberation movement of the early '70s felt a responsibility to fight for the rights of future lesbians and gays to be able to love and live honestly. A society which would not allow some of its members to love was considered unjust. A society in which you are taught that honesty is a virtue from kindergarten but would later send you to jail if you were an honest homosexual, was considered hypocritical and oppressive.

In the early '70s lesbians and gays set up structures to fight oppression and hypocrisy. The movement tried to do its bit to bring about a just society. They made some impressive gains. Most large urban areas

in North America have lesbian and gay counselling, social services, and access to the lesbian and gay press.

What was lost on the road to the '80s was the political organizations that had managed to make all of that possible, that have made being lesbian and gay that much easier for us. Today, we, the generation that is now coming into its own, are enjoying all of the benefits that were won in the '70s without paying our dues so as to maintain them, and seemingly without any thought for the generations to come.

It often happens that we tell our family and our friends that we're gay and then proceed to live our lives in the bars. We traded in a narrow closet for a more spacious one. For many it seems like a good compromise. Why risk rejection and career setbacks when all you have to do is be a bit discreet and stay up late? Life as a GUPPIE has its advantages...

What we don't realize is how fragile these closets can be. In 1977 when Truxx was raided, the gay community took over and held Ste. Catherine Street in protest. Bud's, another bar, put out a statement urging its patrons not to demonstrate as it would just antagonize people and exacerbate the situation. Partly because of the demonstrations, the provincial government was forced to include lesbians and gay men in the new bill of rights. When Bud's got raided in 1984, the management was very glad for the support it received, as the gay community once more took to the streets.

Today many of us have the same attitudes the owner's of Bud's had in 1977. Basically, we realize that we're second class citizens but we don't want to do anything, we remain grateful for the liberal tolerance that allows us to live in the margins. As second class citizens, however, our existence is dependent on the ruling class' whims. As we write, our bars are regularly visited by the police (an old form of harassment), our literature is censored, our voice is silenced, and we are rudely reprimanded or physically abused for any public demonstrations of affection.

A closet, no matter how big, is only good to hang things in. If we wait for the next crisis to come out of it and organize ourselves, we may find ourselves with only the resources to scream, flap our wings, and wait for our heads to be chopped off.

José Arroyo  
Mickey Budnick

Julianne Pidduck  
Colin Tomlins



photo - LEILA MARSHY

### inside

classifieds .....	2 & 22
editorials .....	3
fiction .....	4
.....	5
mental health .....	6
eric, with love .....	7
film .....	8
television .....	9 & 22
"differentness" .....	10
leapin lesbians! .....	11
straight women .....	11
lesbian centerspread .....	12 & 13
pornography .....	14
leathersex .....	15 & 24
aids: media .....	16
aids: medicine .....	16
aids: self-help .....	16 & 23
music .....	17 & 23
lambda youth .....	18
full page ad .....	19
judaism .....	20/21
christianity .....	20/21
events .....	22
lesbian listings .....	23

In memory of Eric William Davidson, this issue is dedicated to all those who have the courage to move beyond what is expected of them and live honestly.

This issue was coordinated by: José Arroyo, Julianne Pidduck, Colin Tomlins & Dale Daylor

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# Julie, Jean et Andrew

par François Hamel

Le cours venait de se terminer. Jean la trouvait sympathique, tout simplement. Elle semblait consciencieuse, en tout cas, elle avait l'air de prendre de bonnes notes de cours et c'est ce qui comptait.

JEAN: Salut...

JULIE: Salut...

JEAN: J'ai manqué le dernier cours. Me passeras-tu tes notes?

JULIE: Oui, oui, avec plaisir. Tu me les redonnes au prochain cours?

JEAN: Sans faute. Merci.

C'est ainsi qu'avait débuté une amitié comme cela arrive couram-

ment. Jean et Julie se revoient à la cafétéria, à la bibliothèque. Ils sortent ensemble, à l'occasion. Ils rient et pleurent aux mêmes événements. Ils sont sur la même longueur d'ondes, quoi, une relation d'amitié sans problème, enfin, pour le moment.

Julie aime Andrew, c'est connu, ça dure et c'est sympathique. Jean l'a accepté dès le début, sans arrière-pensée. Il trouve même fantastique que leur amour ait traversé deux ans, quasi intact mais tout de même un peu moins passionné.

Mais Jean demeure mystérieux pour Julie. Elle ne l'a jamais vu en galante compagnie de qui que ce soit à l'université. "Peut-être a-t-il une amie qui ne vient pas à l'université, pense-t-elle, qui occupe ses fins de semaines et ses sorties, parfois, au cours de la semaine."

"Peut-être que... non, pas lui!... Jean? non, ben voyons donc..."

Elle chercha à en savoir plus long, un midi, à la cafétéria.

JULIE: Ecoute Jean, je suis curieuse, tu dois t'en être aperçu. Nous nous connaissons depuis assez longtemps, je pense, pour que je puisse te demander une question.

Ils échangèrent un sourire.

JEAN: Ça s'en vient! Ça s'en vient! Cause toujours. Avalant une gorgée de café, souriant d'amusement et sentant venir LA question.

JULIE: Bon...

Andrew arriva avant que Julie ait pu poursuivre. Julie et Jean échangèrent, le temps d'une seconde, un regard complice. Ça serait pour une prochaine fois.

Jean aimait bien Andrew mais il ne se sentait pas en pleine confiance avec lui. A l'opposé de Jean, Andrew était plutôt du type renfermé. Andrew n'abordait jamais des questions de niveau personnel. Il ne parlait jamais de sa relation amoureuse avec Julie devant Jean. Lorsque les "deux J" s'amusaient du bonheur ou du malheur amoureux de confrères et de consoeurs, et qu'Andrew était présent, celui-ci demeurait toujours silencieux.

"La prochaine fois" est venue, un soir, où le trio était réuni à l'occasion d'un repas préparé par Jean chez Julie.

Andrew arriva tendu, ce qui était chose courante pour lui, mais ce soir-là, la tension ressemblait plus à de l'agressivité.

ANDREW (s'adressant à Julie): Je viens de me faire "cruiser" par une tapette dans l'autobus! Y'en-a-tu aujourd'hui, ça n'a pas de bon sens!

JEAN: Dix pour cent, à Montréal, c'est ce qu'on dit.

ANDREW: Comment?

JEAN: Les statistiques OFFICIELLES... Apparemment que dix pour cent des hommes vivant à Montréal sont gais.

JULIE: Je pensais que c'était plus que ça!

ANDREW: C'est déjà assez! Tu sais que j'en pense, Julie. Ce sont tous des malades et ils devraient se faire soigner.

JULIE: Voyons, voyons, Andrew. Tu parles comme ma mère. Tu es

en retard dans les nouvelles. Tout le monde sait aujourd'hui que ce n'est pas une maladie. C'est peut-être tout simplement une question de choix.

"Les raisins sont mûrs", pensa Jean.

ANDREW: Une question de choix! Tu parles d'un choix à faire!

JEAN: En tout cas, moi, je ne l'ai pas choisi. En tout cas, je ne pense pas. Je ne me met pas d'étiquette. Peut-être que je ne m'en mettrai jamais. Tous ce que je sais, c'est qu'environ depuis l'âge de quatorze ans, certains hommes m'attirent.

Jean l'avait dit calmement mais assez rapidement ne laissant pas le temps à Andrew, à Julie de réagir.

ANDREW: Ah ben Christ... C'était sorti tout seul, spontanément, avec passion mais sans agressivité.

Quelques secondes plus tard, Jean se retrouva par terre, du sang au coin des lèvres, une douleur croissante au niveau de la

JEAN: Je te le demande parce que c'est toi qui m'appelles, pourquoi, as-tu fait ça?

ANDREW: Je ne suis pas encore capable de le dire.. encore moins au téléphone.

JEAN: Bon... Julie va bien?

ANDREW: Julie? Oui, elle va bien. C'est-à-dire, je pense que oui. Mieux en tout cas. C'est fini entre nous.

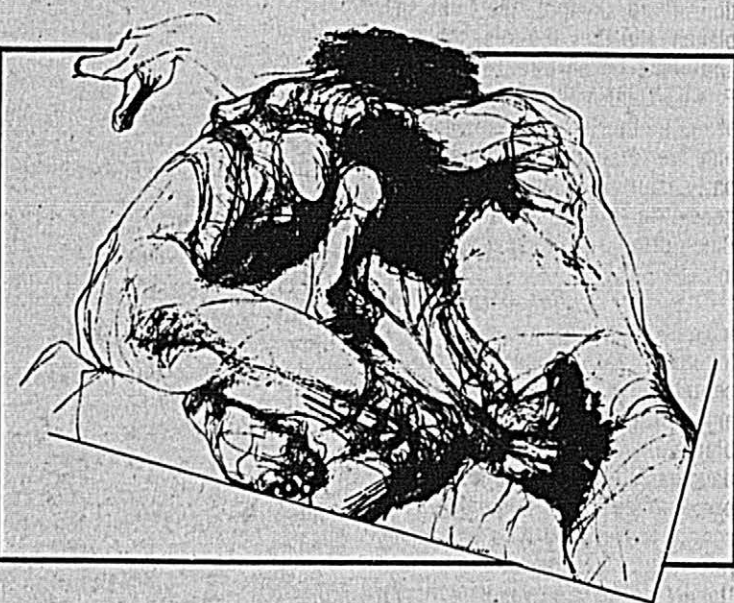
JEAN: Ah bon...

ANDREW: Elle est supposée de t'appeler plus tard ce soir.

Six mois se sont écoulés depuis cette conversation.

Julie a recommencé à sortir avec des garçons, sans s'engager sérieusement mais elle se garde en forme. Malgré toute sa compréhension pour ce qu'a vécu et ce que vit Andrew, la plaie créée par leur relation n'est pas encore guérie.

Jean est tombé en amour avec un étudiant de médecine. C'est la première fois depuis longtemps qu'il occupe ses fins de semaine



mâchoire.

Andrew venait de défendre ses principes. Un vent d'insécurité avait porté son poing à la figure de Jean.

Une fois fait, il quitta les lieux, sans aucun autre commentaire.

Le lendemain, Jean et Julie étaient toujours sans nouvelles d'Andrew. Le surlendemain, Jean avait perdu la trace de Julie également.

Le téléphone sonna deux jours plus tard, alors que Jean essayait à nouveau de comprendre l'essentiel de la pensée de Hegel pour son examen du lendemain.

JEAN: Allo?... Allo? Quelques secondes plus tard, un filet de voix tenta de combler le silence.

ANDREW: C'est Andrew...

JEAN: Ah... Salut!

Le silence l'emporta sur le filet de voix pendant quelques secondes.

ANDREW: Jean, je m'excuse pour ce que je t'ai fait...

Andrew méritait bien quelques autres secondes de silence. Avoir employé le "je" et le "tu" pour ce genre de conversation constituait pour lui un événement.

JEAN: T'en fais pas. Je vais t'avouer que c'est encore sensible mais je n'ai pas de fracture.

ANDREW: Bon, tant mieux...

beaucoup moins à prospecter, sur un ton léger, les beaux spécimens des bars.

Andrew, au contraire, découvre le plaisir de regarder des hommes et de se faire regarder par certains d'entre eux dans des endroits relativement sécuritaires, tout au moins à l'abri des regards et des commentaires dénonciateurs, intolérants.

Après avoir avoué à Jean, à sa façon, l'amour qu'il lui portait, Andrew a décidé d'arrêter de se mentir à lui-même et aux autres.

Jean lui avait dit qu'il ne ressentait aucune attirance envers lui et qu'il n'éprouvait pas non plus d'amour pour lui. Seulement, il aimerait l'aider, s'il le pouvait, à traverser cette période de transition.

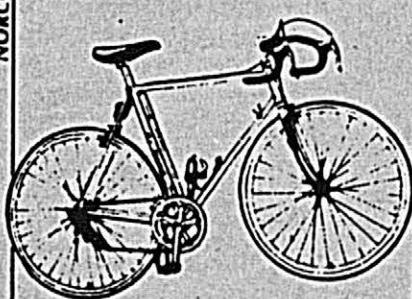
Andrew la traverse relativement facilement. Il est toujours aussi énergique mais son agressivité semble s'orienter maintenant vers quelque chose de plus constructif. Il envisage de militer pour la défense des droits des gais et des lesbiennes.

Aujourd'hui lorsque Julie, Jean et Andrew se rencontrent à la cafétéria, à la bibliothèque ou encore lorsqu'ils sortent ensemble à l'occasion, les ondes se rencontrent. Ils rient et pleurent aux mêmes événements. Ils sont sur la même longueur d'ondes, quoi.

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# quantum



He had been quite sure about this one. A new start. A brilliantly white page. He would choose the colours. He would set the tone. Subtle yet telling, refined. For example, the blue for the bathroom. It had come to him after many hours of examining the interplay between the old rose countertop and the modern white cabinets with grey metal pulls. Green would clash; yellow would induce vomiting; red was unthinkable. Blue on the other hand would complement. A delicate balance between decoration and form. Blue was essential.

Then came the 'discussion' about exactly what shade of blue to choose. F. opted for Danish Blue.



A. disagreed: there was the question of the skylight, the light ambience, the grey fixtures, the grey and white Italian terrazzo tile floor. F. said Danish Blue reminded him of his mother's bathroom. It made him feel at home. A female third party, an F. partisan in loud geometric prints decreed Danish Blue during a dinner party. F. was intractable.

The rest of the apartment remained white. They had chosen it together, each remarking on its centrality, its loft-like appearance and on the luxury of modern plumbing and entrance buzzers. Moving day, each said afterwards, was a presentiment, a terrible déjà-vu. Of course these were A.'s words. F. referred to it as a 'bad trip' and 'totally heavy'. It wasn't Albert's fault that he had copied down the wrong address. Nor was he to blame for the snowpiles which obliged him to park a few small blocks from his old apartment. His friends seemed willing to go the extra distance. He saw no reason to dissuade them. F. took an unreasonable position. He asked the local baker to move his car; he began shovelling. Albert informed him — a bit too late, perhaps — that he had no intention of moving the truck and that his efforts, while appreciated, were counter-productive.

A. sat thinking about these and other facts related to what he now called the F. affair. F. had his own interpretations, biased no doubt, omitting his various faults and too numerous crimes and accenting — dare one say creating — poor Albert's. It was of little consequence now. The situation had reached its crisis point. Albert would move.

Albert was an expert mover. He had never seen Europe or South

America or even Vancouver. He planned to, when the money came in. Until then, he travelled Montreal. Four years, nine moves. A record he was proud of. Other people bought new laminated prints or borg rugs; Albert simply got rid of the whole situation and bought into another. Never stay longer than you want or are wanted. Don't get attached. These were Albert's emblems, his epithets.

F. had grown up and stayed in the same place. He still had friends from public school. He worked with a fat girl who had created a scandal in his high-school by dying her hair green and wearing numerous pink triangles. He had all these lines, *tethers* as Albert sometimes referred to them, linking him to his past. F. was a tethered man. Albert had few tethers. His balloon — he cringed at the metaphor — floated

goods. So Albert refused further contact. F. encountered a closed door in the mornings.

The late-night sex offender was the straw that broke Albert's back. His hands shook when he thought of it. The nerve. The noise! He took a large gulp of camomille tea, a calmant and placed his Royal Albert cup beside the Queen Anne Garland. His mother sat there on the table staring out benignly into the room. Her lips had been badly retouched so that now she looked like she was both smiling and frowning at the same time. He had taken a long time to decide why he liked it. A memento from the past (unlikely, it was taken before he was born). A reminder of his mother's human-ness — the old 'after all she was once a girl too'. (Not that he was a girl. No, there was no debate about that. He was a

man.) He finally settled on the 40's memorabilia craze which was sweeping the lofts and the 5 1/2's of the city. He disliked 'popular' trends — in the French sense of the word — but minor contradictions were, well, inevitable. He sighed. Then shuddered.

It was indecent, it was not decent — in the British sense of the word. F. was a profligate. No beating about the bush — which was where he usually was with one flousy or another. He used the 'sex is a form of communication with another human being' argument. Albert was undeceived. F. was essentially a surface creature, he liked good food and cheap sex. And Albert was tired of trying to explain to him the contradiction. He had once, during one of their numerous discussions about sex and fidelity, made an analogy between his

Queen Anne Garland and the sex act which he had been quite proud of: the delicate balance of decoration and form, the swirls, the pauses... F. roared with laughter. Albert reddened then paled. F. was mortified. A long silence ensued.

That was before the sexcrime. Albert's memory was permanently coloured by it. He lay there trying to sleep. He had just reached that moment when he knew it would come, his eyes were drooping, the bed was warm, then... Clatter. Then whispers, then stumbling, then the sound of someone urinating in the washroom next to his room. The Danish Blue was being defiled. His sleep was ruined. F.'s flousy-for-the-night, drunk or simply stupid, lurched into Albert's room and with surprising speed jumped on his chest, locking his head between his legs and saying something about a 'big one'. Albert screamed. A long silence ensued.

It was a silence that was, at least for Albert, permanent. There were a few more small, insignificant skirmishes. F. pretending hurt. F. reciting a hackneyed version of the American Declaration of Independence. And finally F. discovering Albert's notebooks and claiming a 'biased' interpretation of the facts. Albert threw the Declaration back in his court.

This was the night for the final rupture. But, as usual, F. was late. He had said 6:30; it was now 10 p.m. Albert stood up and crossed the floor to the wardrobe mirror. He pulled his hair back with one hand, put the other on his hip and examined his forehead (high), his cheekbones (prominent), his thin lips. He stared off into the distance the mirror created. It probably wasn't that serious anyway. It never was. There was a man named F. There was a man named Albert. There were the two of them and an apartment. F., one man, had failed A., another. And there was nothing more to be said. Albert let his hair fall around his face and with his thumb and index finger pulled down the corners of his mouth, then turned. F. had arrived.

# The F. Affair.

by Colin Baily

There are people  
who don't think you a normal person  
because of the way you dress,  
because of the way you act,  
because of what you do in bed,  
because you're gay or a lesbian.

There are people  
who don't think you a normal gay person  
because of the way you dress,  
because of the way you act,  
because of what you do in bed,  
because you're sadomasochistic or a  
transvestite

There are people  
who don't want to ask which you are  
because they want to speculate,  
because they want to gossip,  
because they want to poison,  
because they want to judge.

And I have some advice for those people:  
If you are personally interested,  
you may ask me personally;  
If you are politically interested,  
you may assume I am everything you object to.

Ken Monteith

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# update on gays & mental health

by Mickey Budnick

Dr. Dudley: "What makes you so sure your son's homosexuality is an illness?"

Mrs Lynn: "Isn't it?"

Dr. Dudley: "I believe so. But there are some who would disagree."

This conversation between a mother and the psychiatrist she has sought out to help her newly-

revealed gay son is taken from the T.V. version of Laura Z. Hobson's novel, *Consenting Adults*.

Where do the majority of mental health professionals stand on the issue of homosexuality? An attempt to pinpoint a representative opinion among academics and practitioners on homosexuality is complicated by attitudes as varied as those found in the general population. Despite

psychiatry's official removal in 1973 of homosexuality from its classification as a mental illness, the question of the status of the homosexual continues to be fiercely debated. However, there is a growing number of gay and gay-oriented mental health professionals who represent a more progressive attitude towards the psychology of the homosexual.

An alternative faction within the mental health profession exists. Psychology, in particular, being traditionally more willing to adopt a liberal position, seems to harbour the greatest number of dissenting views from the conventional doctrines on homosexuality.

Prior to 1973, homosexuality was listed in the Diagnostic and Statistics Manual (DSM II) as a mental illness; one that was capable of being treated, albeit with marginal "success". Often treatment relied on a belief that homosexuality was caused by aversion to the opposite sex. It included gradual reconditioning to acceptance of heterosexual relationships through divulging the underlying cause of this aversion. More radical methods included behavioural aversion therapy reminiscent of *A Clockwork Orange*.

The rate of "success" hovered around 25%. Certainly, if it were determined by the number of well-adjusted heterosexuals turned out by this therapy, these figures would be even lower. Most alarming was the fact that because the homosexual was seen as mentally ill, s/he could be (and was) forced to undergo treatment and/or institutionalisation against his/her own will.

The gay liberation movement was influential in getting the psychiatric profession to amend its official designation of homosexuality in 1973. The new classification, however, left a provision for "ego-dystonic" homosexuality, for those who considered their homosexual desires so repugnant that they sought treatment.

As psychiatry had previously "elevated" the status of the homosexual from a criminal to a sick individual, it was expected by many that the social and political emancipation of gays and lesbian could not be far behind the loss of the mental illness stigma.

Societal attitudes are difficult to change, however. Most of the forty percent of psychiatrists who opposed the reclassification remained true to the established dogma which had permeated their training: homosexuality was a potentially curable mental disease. With such open conflict within the psychiatric profession, it is not surprising that the expected emancipation has not yet occurred.

The controversy within the American Psychiatric Association raised fundamental questions about the social impact of psychiatric stigmatisation. It is objectively and fascinatingly portrayed in Ronald Bayer's *Homosexuality and American Psychiatry, The Politics of Diagnosis*. There is a sobering note at the conclusion of this book that suggests that opinion within the profession may again be wavering, and gays and lesbians may be in for another battle for legitimacy.

Psychology, however, may not present quite as grim a picture. In January, 1975, one year and one month after the decision of the American Psychiatric Association, the American Psychological

Association adopted a similar position. Both the APA's also stated that they "deplore(d) all public and private discrimination..." and urged the "enactment of civil rights legislation at the local, state and federal level".

While psychology texts have been slow to reclassify homosexuality, there is an increasing amount of interest in and programs for "gay-oriented" psychology. Gay-oriented psychology seeks not to "cure" the gay or lesbian individual in the conventional sense, but through understanding, therapy, group therapy, and/or peer counselling tries to aid gays and lesbians to accept the legitimacy of their sexual orientation.

Dr. Don Clark, a clinical psychologist in private practice in San Francisco, is one of the pioneers of gay-oriented psychotherapy. The tenets of gay-oriented psychology is outlined in his book *Loving Someone Gay*, which also provides excellent insights into the understanding of the homosexual for both gays and straights.

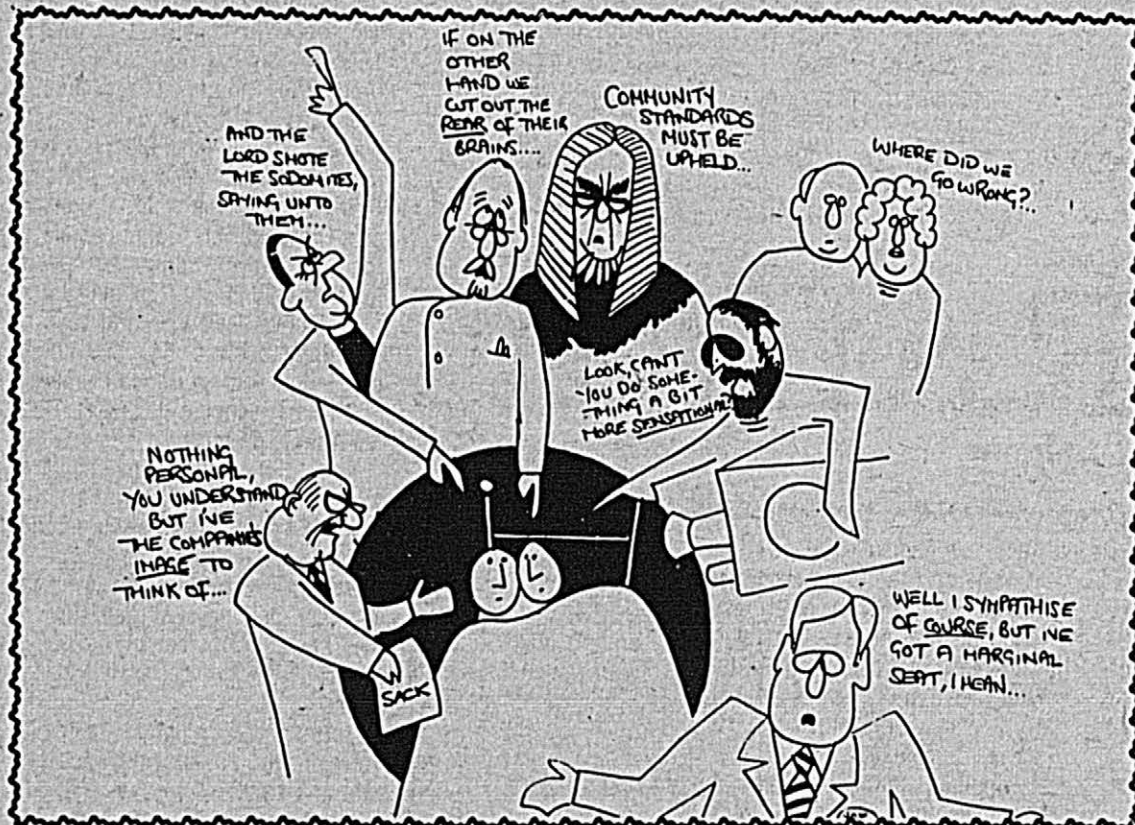
Dr. Clark counselled Hal Freeman, now a San Francisco family therapist, in his coming-out process. Freeman then gained extensive clinical experience at the Pacific Center for Human Growth, a United Way-funded social service center. Freeman published several papers on homosexuality in graduate school and recently opened a private practice. Commenting on gay-oriented psychotherapy Freeman said, "Therapy (consists of) the purging of self-hatred, (the) drawing away of poison... an elevation of the feelings of self-worth."

Many gay men find it an extremely rough struggle to overcome their self-denial. According to Freeman, "Once upon a time Dr. Clark was the only gay-oriented psychologist around."

Today a significant number of gay-oriented professionals are now in practice in cities across North America, including Montréal. A list of gay-oriented psychologists is now available from the Association of Gay Psychologists. In addition, information on admission policies and courses in psychology relating to gays and lesbians can be obtained by writing to the Office of Social and Ethical Responsibility of the American Psychological Association.

Information concerning Montreal gay-oriented professionals can be obtained by calling one of the gay crisis lines such as Gay Info, Gay Line, Galéoute, or the Gay Social Services Project of Ville Marie.

It is impossible to completely assess the amount of psychological damage done to gays and lesbians by "therapy" designated to bury homosexual desires rather than lead to acceptance of them. Only the lifting of the burden of self-denial that tortures gays and lesbians can lead to a cure. The true illness lies in a society that cannot celebrate its individual differences but must condemn them.



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# eric, with love

by Mickey Budnick

In memory of Eric William Davidson, 1/8/65 — 3/16/85, beloved lover of Michael ('Mickey') Budnick, friend to everyone who knew him. Eric's life was tragically cut short last Saturday afternoon when he was struck by a car while crossing Sherbrooke St.

Eric was a student at McGill in 1983-84, and had been taking courses at the University of Montréal for the past year. He was very excited and proud to be learning and studying in French, and became captivated with the idea of studying linguistics next year.

He was an active member of Lambda Youth, and an emotional supporter of the gay liberation struggle.

Eric had a smile, a perpetual

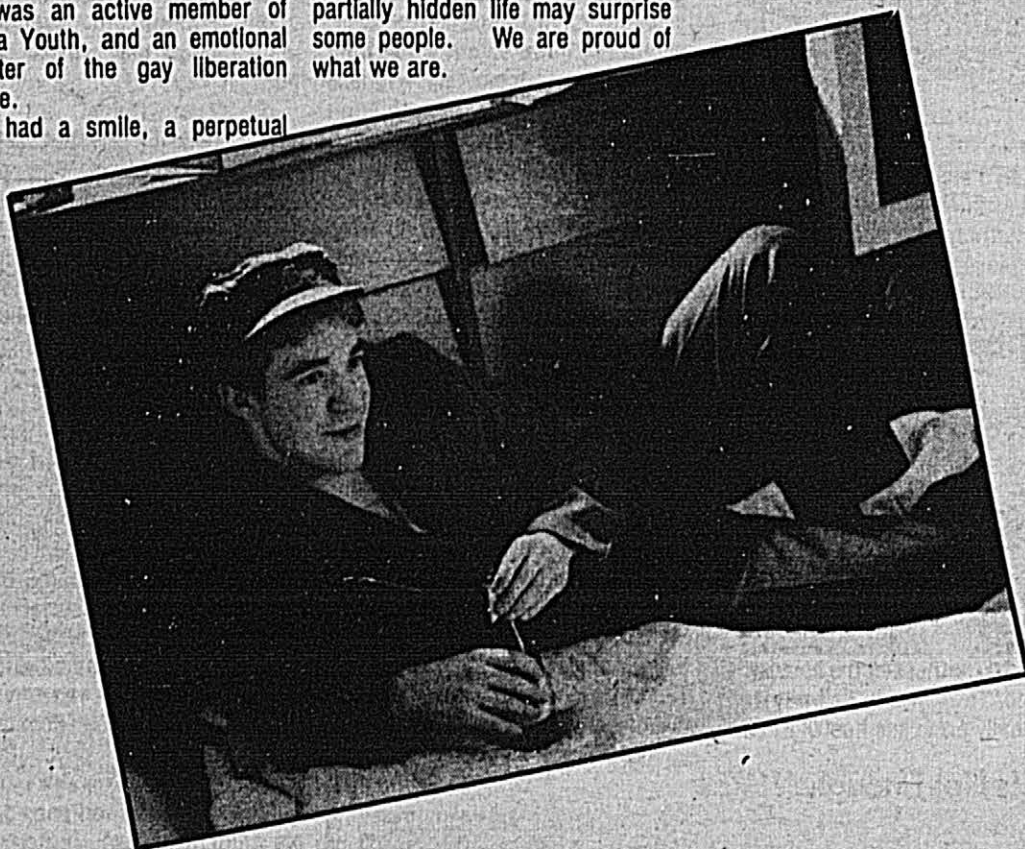
laugh, and limitless upbeat conversation for everyone he met. Everybody loved him, gay or straight; even during his inevitable internal struggle over his sexuality he tried so hard not to let it show.

As his love, confidant, and friend, I dedicate this page to his life, and all the endless joy that it brought to so many people.

The letter that appears here, written to one of Eric's high school friends, was originally to be run as a coming out story in this issue.

I had intended to run my articles in this issue under my first name only. For myself and for Eric, my full name now appears, though our partially hidden life may surprise some people. We are proud of what we are.

Once, when Eric and I were in each other's arms, we cried together as we tried to find a way for us to stay together in the face of my imminent graduation. I asked him, "I thought love was supposed to feel so good, why does it hurt so much?" He didn't reply, but jumped up, without a word handed me the book *The Prophet* by Kahlil Gibran, and opened to the page "On Love".



Hi, how are you? I'm sorry I haven't written but when it comes to writing letters lately, i.e. since July, I don't. I hope this letter will diminish the dislike you must now have for me.

The reason I wrote is because I now have something I really feel I have to say, and because of your participation in these feelings I feel you are the best to, as they say, spill the beans to.

Recently I learned of the fact that a very dear and close friend was 'coming out' of the closet after many years of trying to hold it back. I also learned, maybe unfortunately, of the problems he was having internally in accepting the possibility that he might actually be a homosexual.

I was transformed, immediately upon hearing these details, to a state of not really depression, but close enough; the reason being that I remember all those years of pain I went through to finally be able to say, without a doubt, that I myself might possibly be attracted to persons of the same sex; then again, to finally admit that I was indeed attracted to men. But it was only a phase I was going through. I mean, it must be, because men can only love women and be sexually attracted to women and vice-versa. Therefore, it must be a phase. But the pain and anguish I felt in that period is as yet unmatched in my lifetime. I remember refusing to associate with men, because I had the idea that they knew I was more than attracted to them.

It wasn't until I was 13 that I finally learned what a 'fag' was. Of course, externally I was repulsed and wanted to vomit, but inside I was interested in learning more about those types of people, for I certainly wasn't one of them. I mean, I grew up normally, with a loving mother and father and two brothers, a dog, a tree house, actually everything except the white picket fence. Therefore I was normal, "straight".

I must say that between my 13th and 16th, maybe 17th year, I grew up a lot, as most people do. And I learned a lot more about the world, and especially "those types of people" and I began to accept the fact that I was part of them in a way, because I was still attracted to women, or I made myself believe that. I slowly came to accept the fact that I was bisexual; a stage that many homosexuals use in the long, tedious "coming" out process. Not that there aren't any bisexuals, there are many indeed, but for me it was a cop-out from accepting my true sexuality. It was toward the end of this 'bisexual' stage that you and I became such good friends. It was also the time in my life that I had to deal with Ron and all his doubts, his anger (toward himself and others) and his brick wall of 'normalness' (which he himself was excluded from) along with my doubts and my anger (more towards myself). You indeed helped me to realize that there was the possibility of liking myself even though I wasn't like the "others". And you helped me accept my bisexuality, which indeed was the biggest step I had to overcome. Thank You.

After I left you and high school, I had a whole summer to think about myself and my feelings, and by October, and after actually meeting some homosexuals who were proud of the fact, I was finally able to admit who I was. That I am indeed gay.

I still wonder if I can live with this part of myself, but I have started to wonder less and less, and have begun to actually enjoy it. Last week when I learned that this friend was going through the same process I cried. I cried for 20-30 minutes. Something I had wanted to do since I first heard the song "Why" by Bronski Beat, which talks of the oppression some 'straights' impose on gays — i.e. since 2-3 months. The idea that a friend of mine that I loved was going through what I went through just because he also was raised in a straight society and because 'those kind of people' are 'terrible' made me cry. I was lucky enough to be with a person who understood my situation and why I was crying.

He said something which may strike you as humorous. He said he admired how sensitive I was and wished he was like me in that way. (Remember, you used to tell me I was too sensitive.)

Well, it's around 3:15 A.M. and I should go to bed, but I had to write this first. Good night! And I love you!

Eric

*When love beckons to you, follow him,  
Though his ways are hard and steep.  
And when his wings unfold you yield to him,*

*Though the sword hidden among his  
plumons may wound you.*

*And when he speaks to you believe in him,*

*Though his voice may shatter your dreams  
as the north wind lays waste the garden.*

*For even as love crowns you so shall he  
crucify you. Even as he is for your growth  
so is he for your pruning.*

*Even as he ascends to your height and  
caresses your tenderest branches that quiver  
in the sun,*

*So shall he descend to your roots and  
shake them in their clinging to the earth.*

*Like sheaves of corn he gathers you unto  
himself.*

*He threshes you to make you naked.*

*He sifts you to free you from your husks.*

*He grinds you to whiteness.*

*He kneads you until you are pliant;*

*And then he assigns you to his  
sacred fire, that you may become sacred bread for  
God's sacred feast.*

*All these things shall love do unto you  
that you may know the secrets of your  
heart, and in that knowledge become a  
fragment of Life's heart.*

*But if in your fear you would seek only  
love's peace and love's pleasure,*

*Then it is better for you that you cover  
your nakedness and pass out of loves  
threshing-floor,*

*Into the seasonless world where you  
shall laugh, but not all of your laughter,  
and weep, but not all of your tears.*

*Love gives naught but itself and takes  
naught but from itself.*

*Love possesses not nor would it be  
possessed;*

*For love is sufficient unto love.*

*When you love you should not say,  
"God is in my heart," but rather, "I am  
in the heart of God."*

*And think not you can direct the course  
of love, for love, if it finds you worthy,  
directs your course.*

*Love has no other desire but to fulfill  
itself.*

*But if you love and must needs have  
desires, let these be your desires:*

*To melt and be like a running brook  
that sings its melody into the night.*

*To know the pain of too much tenderness.*

*To be wounded by your own understanding  
of love;*

*And to bleed willfully and joyfully.*

*To wake at dawn with a winged heart  
and give thanks for another day of loving;*

*To rest at the noon hour and meditate  
love's ecstasy;*

*To return home at eventide with gratitude;*

*And then to sleep with a prayer for the  
beloved in your heart and a song of praise  
upon your lips.*

*Eric, you made me feel love when I thought I could never love  
again. I love you so much and always will, my Eric, my  
Hushpuppy; goodbye.*

Mickey

*"I went to war and killed 1000 men and was rewarded.  
I loved one man and was spit upon."*

A Dawson student



# gay film ?

by Lella Marshy.

The power of communication lies in the right to define meaning. That is as true for Soviet propaganda as it is for Washington gobbledegook. As a minority, homosexuals have lacked recognition of their own gobble. Without a language to suggest particularity, one is forced to put forth a difference in terms of a negativity, a lack, an absence.

Women, especially since Freud (and especially because of Freud) are still referred to as "the weaker sex", the "other half", ad nauseum. They are truly feminine only when their passivity can be juxtaposed with male activity. Finally, women are working en masse, against patriarchal opposition, to create and define a vocabulary that will express them as separate human entities.

Being the butt of name-calling can at least point out the usually huge gap between self-image and reputation. It doesn't help much to say you just don't feel very "queer", or "butch" or "fairy" or "queen", or that you're really not as "sissy-pants" as they seem to think. After all, you don't belong to the voice of authority if you *don't* belong.

Homosexuals were never able to exert any authority in mainstream cinema. *Children of Loneliness* was to homosexuality what *Reefer Madness* was to marijuana. It was made in 1939, denied a licence until 1953, and rejected again by the censors after a short exhibition. In the film, Eleanor is told by her psychiatrist not to fall for Bobbie's "barren" advances: "She was born that way and there's nothing you or I can do for her. But you I can help."

In a similar bind is Paul, the artist, whose work is judged "too feminine". He is told by his doctor that he "can never love as a husband because mentally he's a woman." Paul kills himself.

Ridiculous (I hope) in today's context, the film was seen as informative and instructive at the time of its release. In 1950, *Coronet* magazine called homosexuality "that new menace", listing "glandular imbalance" as one of its causes. In 1954 *Commonweal* said, "the homosexual is a freak of nature."

Mainstream films of the era succumb to the same ignorance. The lesbians and gays are constantly sadistic bullies due to their "mostly repressed homosexuality". (*Time* magazine of Ben Gazarra's character in *The Strange One*, 1957). In Nicholas Ray's *Rebel*



*Without a Cause* (1955), Sal Mineo played Plato, the sissy boy who idolized pictures of Alan Ladd and worshipped James Dean as he walked down the corridor.

The lesbians are the butch (manish, often working class, and dominant in her relationships with other women), the sophisticated castrator (rich and successful in a man's world), or the neurotic (femme and childlike). The 1968 film *The Killing of Sister George* is notorious for the "shocking insight" it gave us into all three types. Their names, George, Mercy(!) and Childie immediately en-

paranoia.

Lately, *Personal Best*, *Making Love*, and *Another Country*, amongst others, have shown their willingness to treat the subject openly. But as *Time* said in 1956,



we are still witness to the homosexual who, "wallows in self-pity and continually provokes hostility to in-

bian characters do not so much as kiss one another, yet we must watch long, unravelling and, pardon the pun, climactic scenes as they each fuck a man to get pregnant. Mainstream films still see women loving women as unsatisfying, unnecessary and taboo.

In their own films, lesbians and gay men created their own motifs. In *Un Chant D'Amour*, Jean Genet's 1943 film, the two prisoners blow sensuous whiffs of smoke through a hole in the wall, and swing flowers on a string from one window to the other. In a fantasy sequence, they romp through the woods as happy and contented as carefree schoolboys.

Twenty years later, Kenneth Anger was making his "wet dream films". His imagery was different from that of Jean Genet's. His use of motorcycles, leather and muscle may, on the surface appear borrowed from heterosexual fantasies. It could be, however, that this had always been a homosexual ideal that had yet to be reclaimed from the heterosexual monopolization of erotic imagery.

Anger was expressing a unique sensibility that the straight cinema could only stereotype. His *Fireworks* was banned in 1957. *Scorpio Rising*, however, opened in 1963 to art houses, caused a commotion, and forced distributors and

Jaqueline Audry, who made films from 1943 to 1970, was one of the first directors to depict women-loving-women gently and with understanding. Constance Beeson's lyrical films, for example *Holding* (1969), combine an exploration of sexuality and feminism. Barbara Hammer is the most celebrated of the lesbian film makers to date. In the past fifteen years, her films have been widely distributed in the U.S. and Canada at different women's events and spaces (*Sisters*, *Dykotactics*, *Menses*, *Sappho*).



\*\*\*\*\*  
\* *Lotte Lenya as Colonel Rosa Klebb* \*  
\* *tries to put the arm on Daniela Bianchi* \*  
\* *in From Russia with Love (1963)* \*  
\*\*\*\*\*

Totalitarian, Authoritarian or simple "democratic" patriarchies reserve for themselves the jurisdiction of mass organization and communication. Of course, they know that to compete with varying factions is to decentralise and lose the potential for absolute power. What is sacrificed in the name of the whole is the acknowledgement that the whole is the sum of its parts.

Homosexuals are continuously marginalized. Restrictions in structures like Hollywood, the CBC, and the NFB, cannot support contradictions. Their own stability and longevity is more important than the ultimate quality or truth of their films. Only a separate and distinct avenue for homosexual discourse can ensure that we are not another appropriation into the nullifying swirl of mainstream culture.

## Once Is Not Enough (1975).



One of the few tender moments between lesbian characters in American movies.

coded the characters' personalities for us.

But that was luxury. In Roberto Rossellini's *Rome, Open City* the lesbian character is not only sophisticated and castrating but a Nazi to boot. In *From Russia With Love* (1965), she is a communist. As if lesbianism could not possibly be associated with democracy and healthy living. Something is being said here about our political

sure himself more opportunities for self-pity; he is full of defensive malice and flippancy, covering his guilt and depression with extreme narcissism and superciliousness... There are no happy homosexuals."

Homosexual characters now appear more frequently in mainstream films. The way they are depicted though, has changed only slightly since 1956. In Claude Jutra's *By Design* (1981), the two leading les-

critics to suggest ways in which the prevalent film code would eventually change.

If making a feminist statement was considered radical in the cinema, the lesbian statement was seen as positively subversive. The lesbian films that were distributed tended to see heterosexual assumptions and practices as destructive or void of interest altogether.





# THE TELEVISED GAY

by Ken Monteith

Television, whether we like it or not, is a powerful force in our society. It dictates the tastes and the opinions of the viewing audience by choosing for us what we are to see and thereby to experience vicariously, but it also reflects those aspects of its viewing public in that it is sensitive to the portion of the audience it is able to capture with its programming.

The competition for the audience which is actually the competition for advertising revenue determines the content of the programmes we watch. The importance of this medium lies chiefly in its ability to present its audience with experiences outside those we might encounter in our daily lives and in its power to reinforce or to challenge the stereotypes each of us recognizes as the truth about one kind of person or another.

The viewing audience has not long been willing to accept gay characters in its programmes: the presence of these people on television is a relatively recent phenomenon. The first gay character I can recall is Jodie on the sitcom *Soap*. While it may not be appropriate to judge that character as representative of television's depiction of gay people, given the fact that all of the other characters on the show were distortions of people as well, it is appropriate to look at Jodie as one of the first glimpses of gay people allowed by television.

Jodie was gay and we knew that. Unfortunately enough, he was also emotionally unstable and, at times, unwilling to accept his sexuality. For a time, he wanted to have a sex-change operation. That is not homosexuality, but rather transsexualism, which has its own place on the small screen, but should not

ried and reproduced, as each of us might be expected to do in order to

be happy.

On the sitcom *Barney Miller*, there were infrequent appearances of two men who were gay. They had been arrested, or at least one of them had, thereby decreasing their value to the public as any sort of role model. In addition, they were the limp-wristed and lisping stereotypes of what gay men were supposed to be. I do not seek to condemn limp wrists or lisping. Those things are part of what people are, but not necessarily part of what gay people are. Because, however, only gay people on the show at the time were limp-wristed and lisping and the only people on the show with limp wrists and lisps were gay, another stereotype was perpetuated.

Later in the series, one of the police officers revealed his own homosexuality. He was not one of the detectives in the squadron who we had grown to like — he was a minor character who made only infrequent appearances. He was able to make his point, that he was no better or worse than any of the other officers, but the legitimacy of his message was undermined by the fact that his character was not developed into a full and legitimate person in any other manner.

The daytime soap opera *All My Children* last year introduced a temporary gay character. She was a lesbian, which became clear when she told another of the show's characters about her sexuality as a sort of warning prior to that (also female) character's moving in with her.

She was a psychiatrist and a well-adjusted person. She was also without a lover, which, in the context of the bed-hopping society of Pine Valley, made her unreal, too. When Devon, the woman who moved in with her, thought she was falling in love with her, she denied the reality of any feelings Devon might be having, attributing them to the fact that Devon had just been

The evening soap opera *Dynasty* has its very own homosexual. Or is he? After Blake, his father, had shot his first lover, the character, Stephen, got married and fathered a child. The marriage didn't work, and the character disappeared from view.

The next season, he reappeared, gay once again, with a lover with whom he set about making a home together with his son from his marriage. Blake, rejecting his abnormality, put an end to his son's relationship by suing for the custody of his grandson. Stephen went straight again, and even remarried, putting to rest any fears we all might have that he wasn't a normal person.

This season, however, his marriage fell apart in the face of a very tenuous attraction between Stephen and an employee of his, a gay man. After weeks of delaying the decision and denying his attraction to Luke, Stephen now appears to have tentatively accepted his sexuality, while not abandoning his need for a family, of course.

And what of his father, exonerated killer of his first lover? He has lost too much of his family through death to be able to lose any more of it through his own action. He told Stephen that whoever and whatever he was, he would always be his son. Does this mean that we are being told now that it is okay to be gay if we have tried not to be and failed, or does it mean that there are new market forces at work in television?

Another sitcom has suddenly sprung up to provide a gay character. That show is *Sara*, which plays opposite *Dynasty* on another network. The situation is a law office in San Francisco (where else?), which contains four lawyers: two straight women, one white, one black, a straight white man and a gay white man. The portrayal of the straight man is relatively negative; the gay man is largely stereotypical.

Dennis, the gay man, dresses well and has a tastefully decorated and overly neat apartment. In one particular episode, Sara, refusing to partake of a cookie in his apartment, said: "I might drop a crumb and you'd have to move."

Each episode is full of references to Dennis' homosexuality, all of which are generally light and passing. He is portrayed as a stereotype, but his character is at the same time a major part of the show and has other facets. The show is new, having first aired in January of this year, so we have yet to see whether or not it or Dennis will survive, but it has potential value as a vehicle for audience acceptance or tolerance of homosexuality, although this value is hampered somewhat by the stereotypical nature of Dennis and again by the fact that Dennis is never shown with another man.

Finally, this past January saw the airing of a made-for-T.V. movie, *Consenting Adult*, whose plot revolved around the coming to terms with homosexuality of a university student and his family.

Once again we were subjected to the notion that he could be 'cured' through therapy. Fortunately enough, the therapy failed and was recognized as not being the answer, even as not being ap-

propriate. The gay character made a few valid points, including, continued on page 23

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be confused as it was with his rejected by (yet another) man and homosexuality. Later in the series, was exaggerating her own Jodie sought therapy to change response to the lesbian's kindness himself into a 'normal' person, and understanding.

That is not a positive image of homosexuality, either. He couldn't, of the woman's lesbianism, who we were led to believe, lead a happy life as a gay person, so he went to a therapist, whose purpose was and reacted with fear and revulsion legitimized by its mere presence as to her sexuality. Those reactions a part of the plot, to undergo what might be legitimately portrayed, was shown as painless and effective but not in the context of a character 'treatment' of his 'condition'. who was introduced essentially as As I recall, the 'treatment' even- a one-issue character and only on a tually worked and Jodie got mar- temporary basis at that.



# "differentness"

by Luc Beaudoin

I was faced a few months ago with a situation that was new to

me. A well-meaning person, speaking about homosexuals, stated that we should feel compassion and sympathy for them, that

it's not their fault that they are different. I was surprised to find myself angry at these words. I said that the problem is that homosex-

uals are considered as "them," and are considered "different". Get that out of your mind and half the problem is solved.

That people conceive of "differentness," of "them" and "us", of "abnormal" and "normal" and of "fault" is part of the

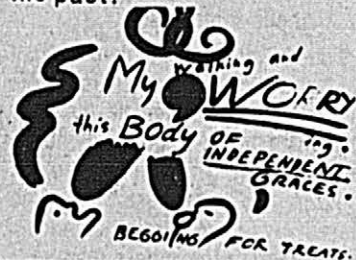
problem. One solution which many gay men and women practise today is an attempt to integrate with mainstream society. This does not enable them to be themselves, but rather forces them to be an image which appeals to others. It does not necessarily imply the closet-everyone may "know", yet the topic is discreetly avoided.

Ultimately, society cannot accept homosexuals for what they are-people who are intrinsically the same as anyone else. The facade of integration can easily be shattered when gay men or women publicly display affection. Suddenly the barrier of "differentness" reappears. Yet, many gay men and women have been assaulted with displays of heterosexual affection all of their lives and do not find it disgusting. It is difficult to understand why anyone should find their emotions any more repulsive.

The central idea of the gay movement was to change society to enable an openly gay man or woman to exist as an equal. It was more than just tolerance of very narrowly defined displays of affection between men or between women. It was more than an attempt at integration, which implies adapting to certain norms and waiting to be accepted. Changing society implied eliminating the concept of "differentness". A gay man or woman does not deserve compassion, respect, special attention or hatred simply *because they're gay*.

These ideals have been ignored. Consequently, the movement has ground to a halt. Essentially, society has not been changed. Homosexuals haven't managed to overcome "differentness" amongst themselves. One of the consequences of this is the long-existing rift between gay men and lesbians. Gay men discriminate between butch gays and drag queens. This attitude would not help any group to achieve the goal of living openly and as equals.

The only way to eliminate the "them", the "abnormality", and the "differentness", is to remove these concepts first within gay society itself. Once this is accomplished, their disappearance from the mainstream will be possible. Being normal will be a thing of the past.



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# leapin lesbians!

by Susan Britton

What do you think of when you hear "lesbian"? What images flash in your mind? Womyn with spiked hair wearing leather jackets driving trucks? Or athletic jockette types full of "masculine" competitiveness? Or do you envision the middle aged spinster next door who is totally self-sufficient?

Despite the recent interest in public education of alternative lifestyles (which lesbianism is considered to be) that is generally how the straight world views us. Sometimes the mistaken impressions are laughable, sometimes tragic, but in the Western world, they have come to acceptance. Lesbians tend to attempt desocialization on a grass roots level, coming out one on one with friends, relatives, and others. Eventually, with perseverance and caring, a core of understanding and accepting people form around each lesbian. These can base their cognitions and reactions on intelligent information given, and not ignorance, where womyn loving womyn is concerned.

But what if you are a lesbian yourself? Let's pose the same question. I would wager, that with slight variations, the images would be the same. We can think intelligently of the issue, because we know what we are — and that is so much more than simply our external appearance. Yes, I know what it is like to align myself sexually with a wommon, to love her, and no, the convoluted straight myths don't bear out. I'm much the same sexually whether I wear a dress or a suit and tie. Only the "image" changes — and this is the very essence of the problem.

For most of us, portraying the image of the "stomping dyke" or "baby butch" is merely a game we play on a given evening out at the bars. We know we are not what we

appear to be, so our sense of identity remains intact.

However, there are an alarming number of lesbians who have bought the myth that if a wommon wears stereotypical masculine attire, she is a whip-wielding bitch with not an ounce of tenderness within her. Or, conversely, a wommon that appears extremely feminine, is considered to be a "femme", all naïveté and passivity. It seems so cut and dried, with no real emphasis, or even thought, of what it's really all about: womyn loving womyn in mind, heart and body.

Remembering the origins of lesbian visualisation (we, when socie-

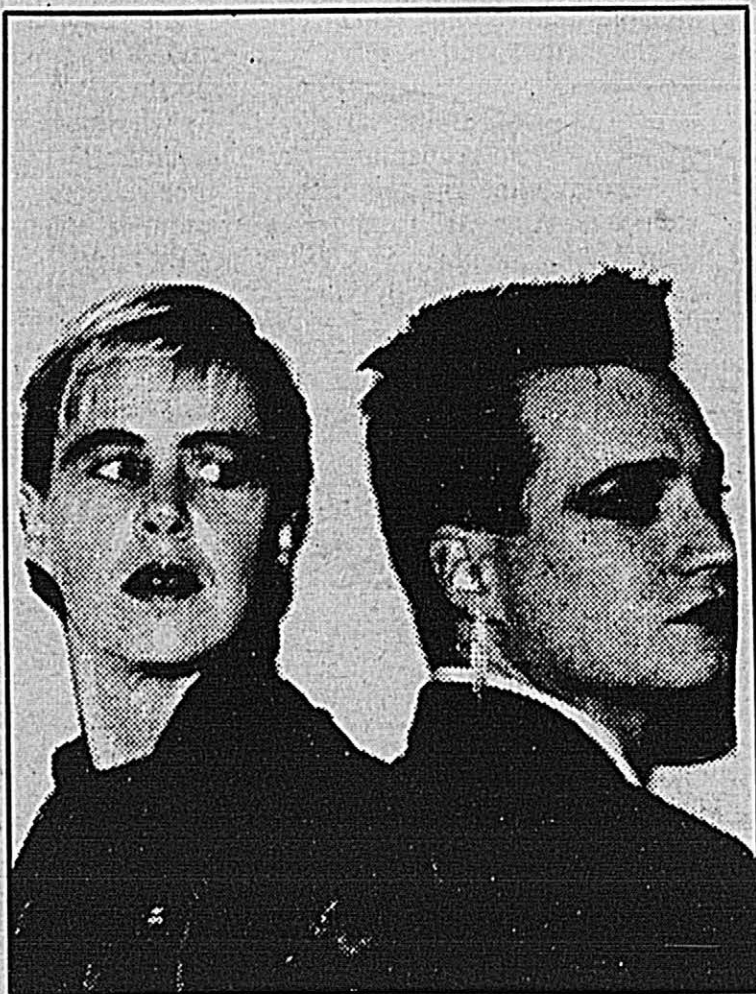
ty was repressing and outlawing our love for each other, would resort to pinky rings, short hair, etc. to recognize each other), can it be so wrong to indulge in public role playing, erroneous though it may be?

I say that projecting the straight stereotypes in our own venues is both a blessing and a curse. On the positive side, as aforementioned, it's fun to gender-bend. Some of us may have a preference for a certain style of dress which does not fit the mainstream idea of what a woman should wear. Also, it's a way to thumb our nose at society — saying "here am I — woman, yes — lesbian as well." It's an inside

joke, for while we appear to be reinforcing the stereotypes, we know we are far removed from what our outside packaging would advertise.

Kept in that context, I say — go ahead leaping lesbians — roleplay to the hilt. But on the negative side this game has very real dangers of misunderstanding. While no one really expects a reenactment of Radclyffe Hall's *Well of Loneliness*, I've seen relationships start and develop, then ultimately fall apart, because "she wasn't the woman I thought she was". Loosely translated, it means that her image sent one message while her behavior and personality sent another. Totally paradoxical communication.

The message I am trying to convey is aimed at both the heterosexual and lesbian communities, but mostly the latter. I accept that most straight womyn have a whole variety of ideas of what lesbians are or should be — but it always disappoints me when lesbians judge the book (or the person) by the cover. Not to say that the image might not correspond to the inward heart, for it may. However, the external might simply be my 'Friday night bird of paradise' look which is completely different from my 'everyday cooling lovebird' spirit. Or vice versa.



## straight women / gay men

by Michelle Bunnemeyer

The relationship between gay men and straight women is a unique one. Male and female, gay and straight meet in a situation that is non-threatening. There is no sexual tension or pressure and no stereotypes to constrain behaviour.

The relationship offers many advantages to both. For straight women, it can be confidence-building. They are more likely to be valued for their wit, charm and intelligence rather than their physical attributes. Moreover, gay men tend to be less threatened by women who show intelligence and strength of character.

Unlike straight men, most gay men are not afflicted by the need to portray a macho image. They are therefore more able to express their feelings and show greater sensitivity to, and understanding of, the feelings of others. This can often bring added depth to a relationship and make it more meaningful.

Relationships also have greater potential for continuity. Both can be involved in a series of relationships with others while their friendship remains intact. Because they have both accepted his homosexuality, their own relationship is defined, usually from the very beginning, and misunderstandings are thereby avoided. Jealousy on the part of either the gay man's or the straight woman's lover is unlikely.

Such relationships provide a unique learning opportunity. Gays are still considered by society to be a deviant group. As such, they are often victims of prejudice and oppression. Being a minority causes them to be generally more critical of mainstream society and therefore to look at things from a different point of view. This can form the basis of a very dynamic relationship. Women too are a group which suffer prejudice and oppression. Both gay men and straight women can provide new insights into

everyday issues from their different perspectives.

Perhaps the most important aspect of the relationship is the potential it has for increasing the tolerance of gays and the understanding of gay and women's issues. Through straight women, the understanding of gay issues and problems can be furthered through their contacts in straight society. Gay men can do the same for women in the male-dominated world. This is possible because it is in the relationship between gay men and straight women that the cross-over between the gay and straight segments of society occurs most frequently.

Gays and women are groups which both suffer prejudice. Most people are prejudiced because of fear and lack of understanding. Increasing the amount of contact between gays and straights and men and women as people is the beginning of a solution.

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We have an extensive library of lesbian and gay books, which are available for use to anyone interested. We also have subscriptions to a few major gay and lesbian publications. We offer counselling services for those who feel they need it, and also a chance to meet new people and make new friends.

The office is the 4th floor of the Union Building, R 417, and is staffed on a volunteer basis, although you can usually find someone there. You may call us at 392-8912. Drop by for a cup of coffee and a chat.



by Kristina Trowbridge,  
Annie Martin,  
and Julianne Pidduck

*Women! Are you feeling lost in a het world? Have you been wondering how to get in touch with the lesbian community? It's easier than you may think.*

*Montreal has a vibrant lesbian subculture with a wide variety of things to do. From cafés to galleries to nightlife, it's a thriving community. And it's happening in your own back yard.*

*We have decided to concentrate on what's going on in the Plateau (the area east of St. Laurent and north of Sherbrooke). This only touches on one aspect of Montreal lesbian life: a youthful, political, artistic community. We speak only from our own experience, and don't pretend to present a broad or even slightly objective picture.*

*This is an invitation to women who are genuinely interested in discovering an alternative. Come, join us on a weekend walking tour of lesbian Montreal. Take a walk on the wild side. Take a walk on the women's side...*

#### Where to begin?

Friday evening: Ask a woman out to dinner. Wear what you want but don't forget your dancing shoes. Don't be nervous, but even if you are, pretend you're not and walk into La Paryse (one block west of St. Denis on Ontario).

The pink room has an atmosphere conducive to intense conversation. But to see and be seen, we suggest you sit in the front room. Try to relax and observe why the restaurant is such a unique women's space. (Not all the people you see are lesbians. Some of them are men. Men can't be lesbians. Ignore the men.) The best place in town for hamburgers, french fries and sandwiches, with a tasteful North American diner décor and service with a smile.

After dinner take a walk, arm in arm, north on St. Denis, a wonderful street where you can and enjoy the energy of the lesbian community. It's there to see if you know where to look.

Depending on your mood, you do have a few options for after dinner apéritifs. If you're a chocolate-identified woman, we suggest you run (not walk, run) to Chez Babou, home of rich, tasty, decadent french desserts. An "up" place. There's something magical about eating chocolate mousse cake with a close woman friend. Listen in to your neighbour's conversations; you are surrounded by interesting people.

If chocolate's not your style, drop by Lilith (St. Denis, just above Roy) for a beer or a glass of wine. In the early evening, one has a sense of a political gathering. Lilith is frequented by activists, writers, photographers, artists. It feels good to be a lesbian feminist living in Montreal.

The bar exhibits lesbian art and from time to time hosts comedy nights or poetry readings. The music is old, and alternative. The atmosphere here is generally more laid back than next door.

It's 11:30.

You're ready to dance, and socialize at the Bar. Labyris. Right next door. One woman friend of ours told us: "I felt so happy and free to be in a bar full of women. It's special, beautiful... Oh, my eyes fill with tears of joy just thinking about it." If you've never experienced Labyris, don't miss it. Some people think it's the lesbian certified eighth wonder of the world. (We wonder too, sometimes!)

When you walk into the bar, keep going, through to the back. (Only as far as the videos, not out the back door.) Pretend you're looking for someone. This will give you a chance to check out your environment without appearing a novice. The music varies from night to night. Some nights you can hear variety from Dionne Warwick to The Colourfields. Whatever your taste, dancing is a required for an evening at the bar.

Labyris has a many-splendoured clientele. A fascinating mixture of anglophones, francophones, politicians, artists, workers, students, secretaries... The crowd here is younger and slightly punkier than at Lilith and Bilitis. A good night at the bar feels like a raucous, friendly party.

After the bar, you're hungry but not tired. Take a coffee at the Funambule across the street. Funambule has pastries, light meals, and the world's most amazing variety of coffees; the only thing you can't get there is "un café régulier". You're bound to see some of the women from Labyris... hang out awhile, but don't stay too late (it's open all night); tomorrow has a full itinerary.

Il est très chic de commencer son samedi avec un bol de café au lait... at Haut Pluriel, the lavender café on Duluth just east of St. André. (Right by Parc Lafontaine, an added attraction for skating in winter and frisbee in summer.) Bring your friends.

# a walk on t women's

This little nook is lesbian owned and operated. Sit at the huge oak table in the back: the perfect place to write that letter home to Mom or to read Rita Mae Brown's *Sudden Death*, the story of Brown's affair with Martina Navratilova: clever lesbian chatter.

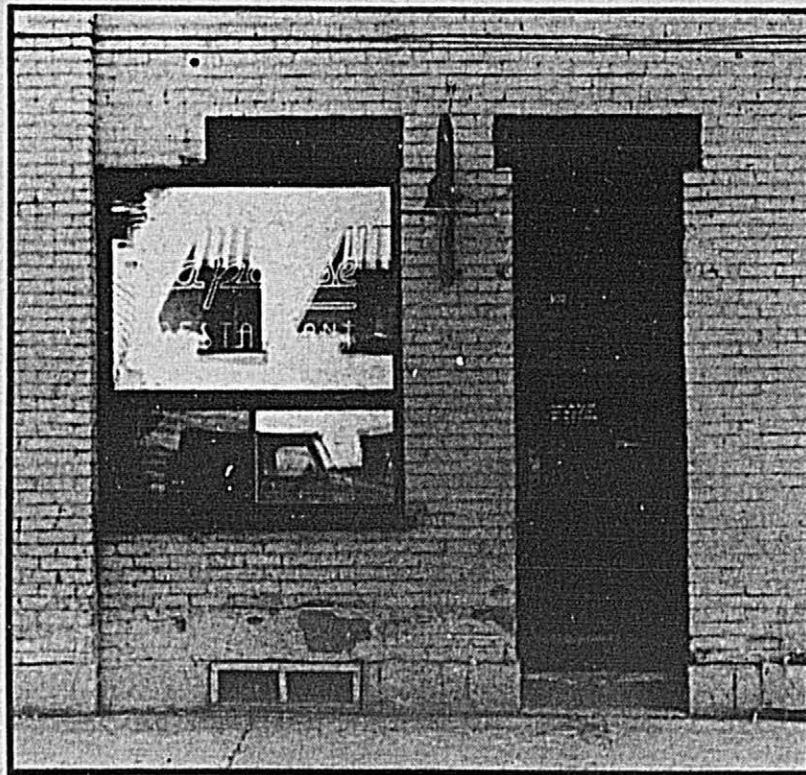
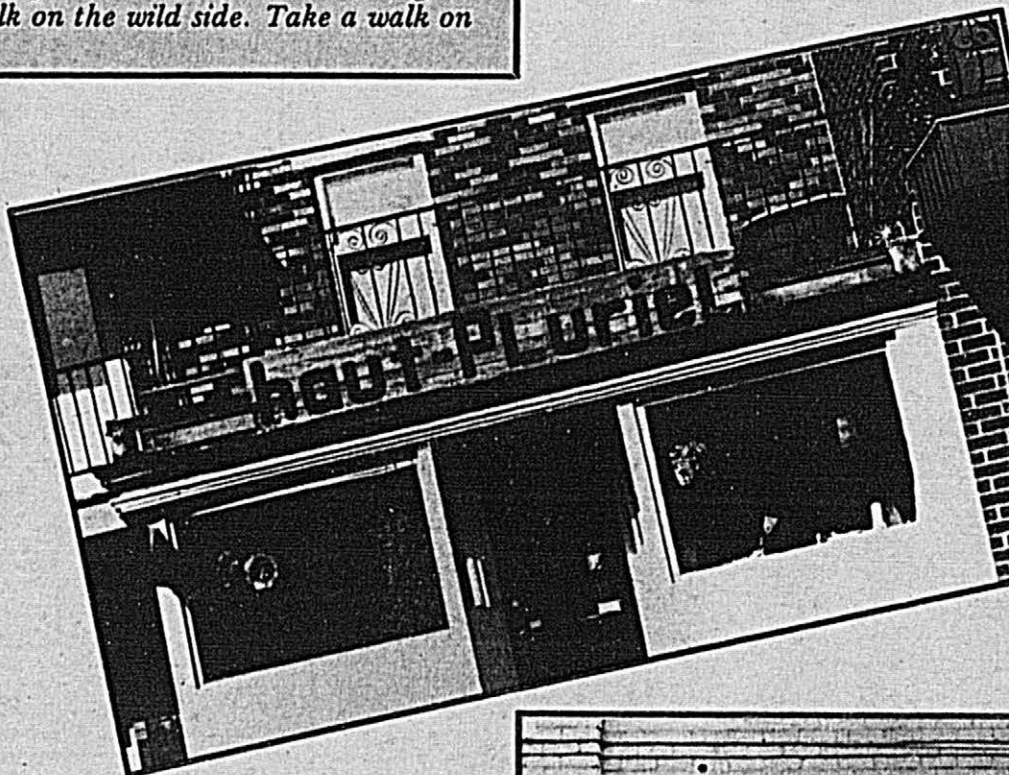
After the mandatory almond croissant, mosey out and over to Aube-épine at the corner of St. André

Half a block west of St. Laurent you'll find Zigue — for the ultimate in trendy lesbian interiors.

Schlepping your newly purchased vintage dinette set, cross the "Main" (dialect for St. Laurent Boulevard) and drop by Frencos's for your supply of nuts & raisins. (Some — not all — lesbians are vegetarians.) Next door is the Cooper Building which houses several more small galleries, and many private studios.

Stroll down the Main to des Pins, east one block to St. Dominique, two steps south and you're at Powerhouse, Montreal's only all-women's gallery space. The staff are friendly and the displays varied and political.

Returning to the Main, cross to the west side and go south — you'll pass by Café Méliés, complete with a huge storefront window for people-watching. (Take special note of their cheesecake). Hidden in the back of the café is the alternative theatre Cinéma Parallele. Check out their schedule for political and international films series. (This month, Lizzie Borden's *Born in Flames* is showing. Essential viewing for any aspiring revolutionaries.)



and Duluth. This is a francophone women's bookstore. (They don't mind anglophones as long as you don't talk too loud. They even carry some english material.) Take a browse. Pick up a copy of *Amazonnes d'hier, lesbiennes d'aujourd'hui*, the voice of Montreal's radical lesbians. Or, if you're in a more liberal frame of mind, *La Vie en Rose* is the local feminist monthly; the current issue is a five-year retrospective of the Montreal women's movement.

To continue your journey, stroll west on Duluth. You are passing through woman-identified women's territory... Take a deep breath.

Lesbian/feminist art(l) — you stand a good chance of finding some at the corner of Duluth and St. Laurent. The Berman Building houses parallel galleries Articule and Dazibao, which often display works of local and visiting women artists.



# the side

A little further down the boulevard, beside our favourite laundromat, you'll find an awning with a pink triangle. Follow your curiosity up the stairs to Androgyne, the friendly neighbourhood lesbian, feminist (and gay) bookstore. They have a terrific collection of theory, literature, periodicals, badges and greeting cards. Check out their hard-to-find women's music selection and ask about their Labyris earrings. Prepare to be overloaded. This is information overload at its richest. Just south of Prince Arthur and a few stairs from the wine merchants (still your copies of Toronto's *Broadside* and *Fuse* from l'Androgyne?) you'll find Artex — a government subsidized periodical reading room. Here you can find all kinds of information about women artists and culture. Indulge.

We might mention at this point (since we forgot to earlier) that you should keep on the alert throughout your journey. Watch billboards and counter tops for pamphlets and posters announcing special events. There is a lot happening in the women's community. Concerts, vernissages, films & videos, debates and conferences, theatre... These events are the hardest to locate, but often the most interesting.

For example, Théâtre Experimentale des Femmes is a local feminist group which produces unique and exciting events. University lesbian and gay groups at UQAM and Concordia (as well as here at McGill) sponsor periodic dances and coffeehouses.

After the shops close, drop by to St. Denis above Rachel to L'Exit for a late afternoon beer or orange juice. This place is an old favorite among the dykes of Montreal. A slightly more established set. Sit out front on the terrace and watch the women's community walk, ride by. (Oh, it's such fun...)

For dinner once again you have a choice. Cous-cous at La Kahena (5091 de Lanaudière) or soyaburgers at L'Anecdote (corner of Rachel and St.

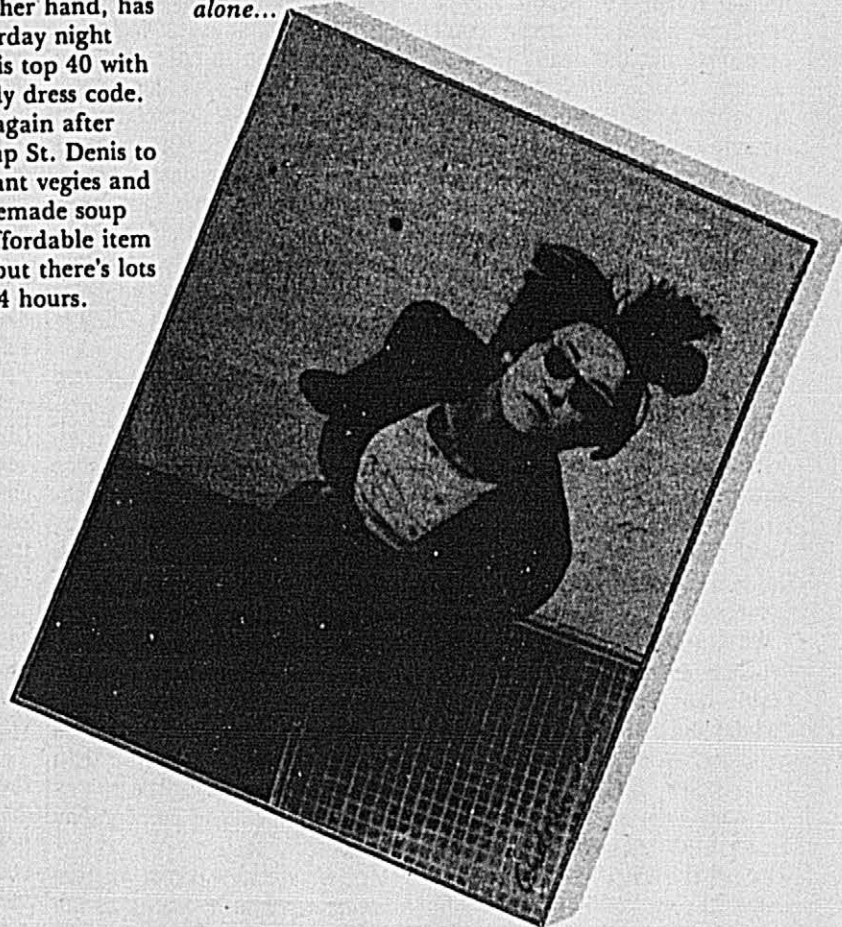
Hubert). Healthy food for healthy women.

Saturday night in the big city. Check the billboards for special events. Afterwards, check out Bilitis (women only on Saturday nights). The space, place and pace is radically different from Labyris. One woman friend of ours says that Labyris reminds her of her living room (Hmm, what living room?) Bilitis, on the other hand, has been described as "Saturday night fever in a cave". Music is top 40 with a disco beat. Very trendy dress code.

If you're left hungry again after three, walk (stumble?) up St. Denis to Commensal for exorbitant vegies and tofu by the gram. Homemade soup and bread is the only affordable item on the menu at \$1.25, but there's lots of space and it's open 24 hours.

*This concludes our tour. We hope you liked it. Now that you're familiar with a new environment, we hope you'll continue to frequent these spots and discover new ones. Many of them are run by women and their survival depends on a steady clientele. Active participation is essential to the growth of the community. We want YOU!*

*We leave you here. But you're not alone...*



## entre elles

par Annie  
et Renée

*"Essayez de te souvenir et à défaut de te souvenir, invente"*

Le Salon des Tribades est un événement conçu pour répondre à un besoin chez des artistes lesbiennes — besoin d'un lieu lesbien autonome où ces artistes peuvent démontrer leurs créations entre elles, sans risquer d'être jugées à défaut par un monde qui ne tient pas le même discours qu'elles. Il va de soi que leurs diffusions en est réduite, mais elles tiennent ces salons dans un optique de qualité et non pas de quantité. C'est donc un événement culturel doublement subversif puisqu'il vise un public impliqué et marginal.

Une des organisatrices du salon nous a expliqué que pendant qu'elle étudiait à l'université en théâtre il lui fallait jouer des pièces qui ne correspondaient pas à ses concepts. Elle a fini par se rendre compte que ça n'en valait pas la peine. Passant par des groupes de gauches, puis des groupes féministes, elle s'est

finalemt tournée vers une communauté lesbienne car elle voulait focaliser ses énergies vers des femmes "qui savent". Elle prend délibérément pour acquis qu'elles ont une existence lesbienne (politique).

Les travaux présentés aux Salons des Tribades peuvent être en cheminement, car c'est un lieu d'échange et non pas de spectacle. L'espace est intime, et les complices s'intègrent aux performances de la soirée. On y présente de la poésie, de l'improvisation dramatique et des multi-medias parmi des expositions d'oeuvres d'art. Ce qui suggère que ces artistes veulent dissiper les limites artificielles posées entre des disciplines artistiques diverses. Le salon offre à l'assistance un engagement total de l'imagination lesbienne et un voyage vers nos racines mythiques et poétiques.

En fin de compte, le Salon des Tribades représente un espace vital qui permet aux lesbiennes de prendre connaissance de leurs existences. Et d'enfin respirer libre de leurs créations.



# reclaiming pornography

by Jeff O'Malley

I am part of the first generation which grew up with erotic imagery. It has always been around, of course, as home movies shot in brothels, as wallet-sized photos brought home to America by G.I.'s, as mail-order muscle men from Montreal-based *Physique Pictorial*. But legal reforms based on the British Wolfenden Report and a series of liberal American court decisions in the early sixties radically changed the rules for the marketing of sexual images. From the soft-focus porn of *Penthouse* to my first exhilarating look at the homoerotic *Blueboy*, these powerful images have been part of my life.

Are today's young adults the privileged generation that was allowed to explore its sexuality in a relatively unfettered way, or have we learned more effectively than ever to reinforce patriarchal domination? And, perhaps more importantly, must we choose between a repressed, puritanical moral order or a no-holds-barred, free enterprise circus of sex and violence?

We are nearing the point in the debate where a separate dictionary could be published containing nothing but various definitions of pornography, erotica, and obscenity. Familiar definitions of pornography include: W. H. Auden's — anything that gave him an erection; that favoured by Andrea Dworkin — woman-degrading representations of sexuality; and the 'market' definition — depictions of nudity for profit; "hard-core" is separated from "soft-core" by the explicitness of sexual contact.

A common theme in feminist debates around sexual imagery is the need to differentiate between pornography and erotica, although few functional definitions which do more than indicate the personal sexual tastes of the definer. Almost no one is happy with the current delineation of obscenity in the Criminal Code. Criticized for its focus on publications, its vagueness, and its ineffectiveness, it remains the functional definition of pornography in Canada.

In spite of legal references to "community standards of tolerance", it is becoming more and more obvious that there is not even a vague societal consensus on what is in fact acceptable.

For the purposes of this article, "pornography" will be used as a blanket term for reproduced sexual images, both those I personally consider distasteful and those I consider erotic.

Until fairly recently, opposition to pornography was centered in puritanical ideology. Pornography was (and continues to be) seen by conservatives as a threat to the stability of the nuclear family, the sanctity of procreational sex, and Christian morality. British academic Richard Dyer notes that porn, like soap operas and cheap thrillers, has been relegated to the low position on our cultural ladder because of its physicality.

Genres designed to provoke,

respectively, sexual stimulation, tears and goose-bumps, simply do not gain respect when "...arbiters of cultural status still tend to value 'spiritual' over 'bodily' qualities." Concordia film studies professor Thomas Waugh adds that, "...our culture has a disdain for any kind of physicality — not only sexuality but normal bodily functions and appetites." But more than being disdained, Waugh stresses that traditional opposition to porn stemmed from its being regarded as a "...threat to social control".

Despite their shared concern for the social repercussions of pornography, the feminist-inspired anti-porn movement has an analysis fundamentally different than that of conservative moralists. Socialist-feminist Varda Burstyn comments:

*For me, it's crucial to say that almost all of the sexual representation of women in our society combines sexuality either with violence or with less blatant but still meaningful signifiers of female degradation, and that this stuff has a social function above and beyond the orgasms it helps set off. That social function is not only the coercion of women, but also of men, even if it is done by other men.*

Although she occasionally comes to different conclusions than Burstyn, writer Susan Cole shares her understanding of pornography as a social force.

*My personal view is that we have to understand pornography as not only symptomatic of a malaise in our culture, but as something which plays an active force in our lives the way any images do. Pornography is a weapon used against women.*

In a landmark court decision several weeks ago, Alberta Justice Mel Shannon distinguished obscene from tolerable video tapes on the basis not of sexual explicitness or unorthodoxy, but on the basis of the dehumanization and degradation of women. Interestingly, the one of eight tapes he found not obscene depicted homosexual acts between consenting males.

Waugh goes even further, claiming that current pornography for heterosexuals makes it intrinsically exploitative because it is, "...made by a social caste — straight men — for themselves and always depicts and profits from another caste — women." But the social dynamics involved in gay male pornography

are unique.

Although he stresses that gay men must self-critically examine their own pornography and address questions of racism, violence and power relations, Waugh firmly believes that the social relations of its production and consumption — with, by and for gay men — make it a possible tool of liberation.

*Our lusts and loves have been recorded in still images as continuously as those of the straight majority, though less openly and less voluminously. But somehow these images have meant more to us for all their furtiveness than girly pictures to straights. Fuck photos have always had to serve not only as our stroke materials but also, to a large extent, as our family snapshots and wedding albums, as our cultural history and political validation.*

Image-specific critiques of porn (the belief that a certain amount of sexual explicitness is too much) lead fairly inevitably to calls for some sort of censorship. In contrast, those who trace pornography's adverse effects to the social relations of production and consumption, leave some hope for those of us in search of venues of erotic exploration and titillation. Waugh explains:

*It is images in interaction with the world, not images in isolation, that we must focus on when we talk about porn, when we talk about how we use images and how they use us... Culture reflects people's lives and healthy dynamic culture should include a reflection of people's erotic lives.*

Richard Dyer, in his writing, stresses that pornography doesn't liberate a 'natural sexuality', but can be used to construct positive desires:

*A defense of porn as a genre (which, I repeat, is not at all the same thing as defending most of what porn currently consists of) would be based on the idea that an art rooted in bodily effect can give us a knowledge of the body that other art cannot. Indeed, we could say that even now porn gives us knowledge of the body — only it is mainly bad knowledge, and knowledge that doesn't know it is knowledge.*

As opposed to favoring censorship, which she sees as yet another tool for state suppression of dissenting voices, Burstyn sees the generation of pornography, straight or gay, as one of the best ways to

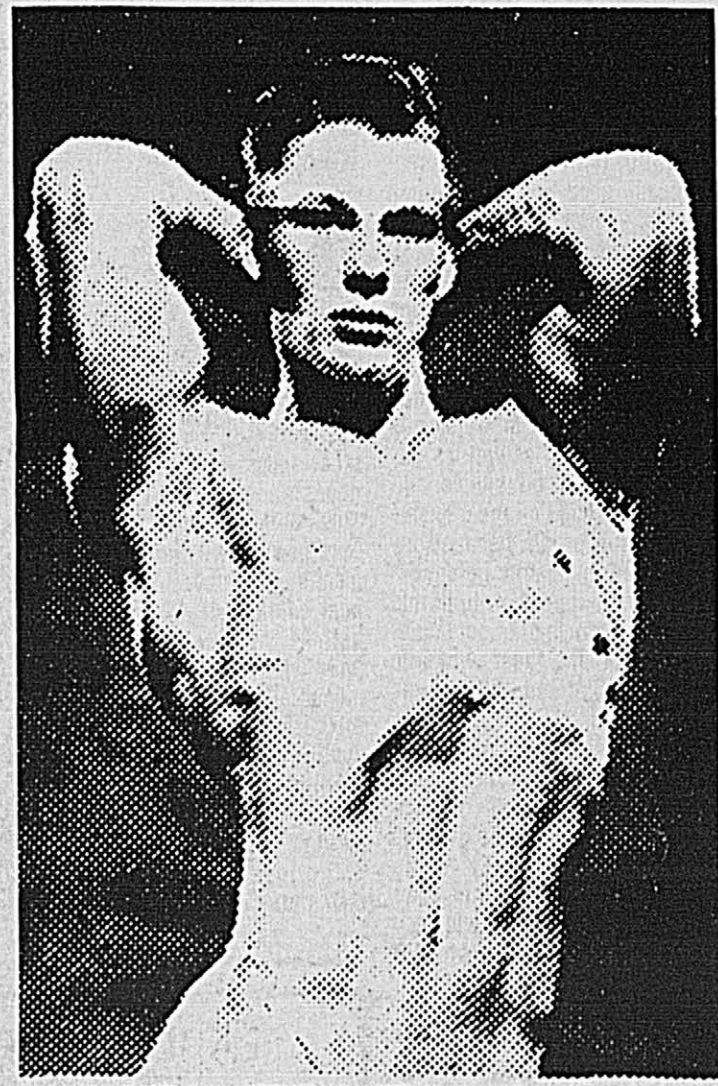
photo by Susan Fleischman



fight the negative aspects of the vast majority of pornography currently available:

*We are faced with the importance of the creation and distribution of erotic work by non-profit oriented cultural producers — work that can serve as an educational and emotional alternative to the majority of*

*The important thing is that sexuality is undergoing commodity fetishism, that sinisterly kinky process Marx described as characteristic of capitalistic society... not simply the worship of objects, it is the process through which relations between people appear as relations between things on*



*material available to the majority of one side of the coin; on the other, people... Only this kind of work through which relationships between things appear as relations is human sexuality, the infinite ships between people. Thus sex-shades of color in the erotic specificity is increasingly commodified, and thus the infinite shades and commodities increasingly sexualized.*

Ironically, increasing social tolerance for gay men is exposing and commoditization of our sex, and our erotica, to the same market-imposed distortions as a true sexual revolution: a revolution which doesn't use "I think the majority of the gay community are obedient consumers more control. Recognizing the and buy their magazines and go to fallacies of pro-censorship, anti-K.O.X. (a popular new gay bar)... a sex, state-control strategies is not lot of the models we follow no enough. If we want to consume longer emerge from within our erotic images, we must be critical community." Burstyn also believes consumers, it is also time that that most sexual imagery is being some of us stop talking and distorted by and for forces of social become critical producers of porn control. as well.





# lesson in leather

by Matthew Carmody

Sadomasochism/Leathersex has been taboo among the gay community for many years. I have heard it referred to as a mental illness, a physical illness, and as a practice that should be allowed on basis of human rights alone.

S&M/Leathersex is hardly ever understood, and there are very good reasons for this. People in the leather community are very apathetic to the way in which people view them and don't really feel the need to educate people about the reasons behind their practices. The regular gay community is generally not willing to extend themselves to try to understand the leather community, and thus a vicious cycle continues.

This cycle of indifference has created a great rift in the gay community as a whole, but things are beginning to improve. Gay S&M activists groups have been formed in most major cities in North America; it is now time for the rest of the gay community to also take a step forward.

S&M/Leathersex has not been a really hot topic amongst budding authors, but there has been a couple of really good books written on the topic. *Urban Aborigines* by Geoff Mains is an excellent view of the leather community from the inside. I highly suggest it to anyone who really wants to find out what makes a leatherman tick. *S&M, Sadomasochism*, by Thomas Weinberg, is more of an outsider's view of the straight as well as gay S&M communities, but still very informational. I relied on these books in writing this article because my experience in the leather community is limited. Moreover, I think that reading about the leather community is one of the best ways to understand it without entering the community itself.

I broach the issues of pain, bondage, and roleplaying because I think that these aspects of S&M are the most foreign to the average person and are the key to an understanding of the leather community. I hope this article will open doors for people. (Professor Melzak of the psychology department has done a lot of research, and written several books on the subject of pain. If you want to find out more on the subject, he would be a good person to talk to).

Pain is something we were all brought up to fear. When we did something wrong, our parents spanked us. When we fell down the stairs, our pain merited sympathy. I am not trying to say that pain isn't horrible, just that it doesn't have to be. There is something called the pain-pleasure barriers which can sometimes link the two experiences into one. If someone comes along and gives your thigh a good pinch, it's going to hurt and you probably won't like it too much. But if you rub your thigh really well and get it all worked up, that pinch won't hurt as much, and if you hold that pinch, the pain will start to lessen.

A biologist could explain this better than I can, but the level of pain that you feel is tied with the other

nerves in that area, among other things. Apparently, if you work up the larger, more tactile nerves like the pressure and temperature nerves, it will block out some feeling of the pain nerves. It has to do with the room in the dorsal horns of your spine, since the pain nerves are smaller and operate at a lower frequency, you can squeeze some of them out by activating the larger nerves in the same area.

There are also chemicals in your brain that react to the level of pain called opiods (the name taken from the drug opium which functions in much the same manner). When enough pain gets to the brain, a system in the gray matter of the brain releases a certain opiod, enkephalin, down into the spinal region which blocks the pain message from getting through to the brain.



Enkephalins are also released in other parts of the body. This induces a kind of numbing euphoria. This is when the pleasure-pain barriers break down and pain becomes pleasure. Tit play is used as a common example of the pain-pleasure barriers because there reaches a point where the nipple can take immense amounts of pain which puts the person receiving the pain into a state of sheer ecstasy. But achieving this point is not an easy thing. It takes a lot of training to be able let your body take that much.

The person administering the pain must know how his slave is

reacting, whether to increase the level or decrease it, where to administer it and how much. It requires complete trust and caring between both partners. However, reaching such a state and bringing someone to this state is much more of an intense reward than achieving orgasm. Role playing is considered one of the hardest things about leathersex. Becoming a slave or a master requires a knowledge of who you are, why you are doing this, and then forgetting all of that and devoting yourself totally to the person you are engaged in the scene with. The answers to these questions are different for everyone and not everyone can find their own answers. It is not easy to let yourself go to such an intense degree. You have to be ready for a lot of personal dilemmas to crop up in the middle of a scene and you have to be prepared to deal with them.

People are engaged in dominant and submissive roles throughout their lives: parent/child, teacher/student, boss/employee, master/slave. These situations reflect one another to a certain degree in the way you react to the authority bestowed or dictated upon you. Playing with these roles is playing with a major part of your interaction with society. Some people can handle taking this interaction to such an extreme as the S&M roles, some people can't. But the people who do engage in sexual role play feel that it simplifies the situations that arise outside of the leather community.

Some people are concerned with the inequality between the master and his slave, but consider this, 'Take your one hand and hit it with the fist of the other. Which feels the more? Both feel the same force, but from different directions.' (Wakefield Poole, Drummer magazine no. 27, p. 14). You can't have a slave without a

master, just as you can't a master without a slave. The slave must pay attention to the needs of the master just as the master must pay attention to the needs of the slave. It is truly a contest of equals, emotionally as well as physically.

Bondage is also an intricate part of S&M, but in a way very different than a role playing scenario where bondage is not involved. Bondage

continued on page 24



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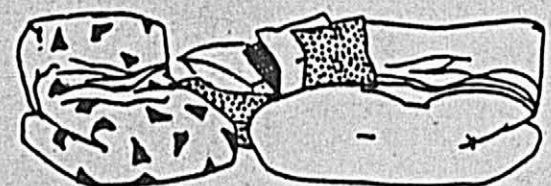
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# on aids: between silence & hysteria

by Alan Conter

JULY 3rd, 1981. *The New York Times* publishes a story about a mysterious syndrome that seems to attack the immune system of the body and inevitably leads to the death of the victim. This is one of the first stories to appear in the mainstream press. As the summer lingers on the gay press looks at the syndrome as well — all the victims of the syndrome are gay males. The summer passes and the story drifts away.

In the summer of 1981 I had not heard of the syndrome, only of the friend of a friend in Boston whose body was wracked by a combination of otherwise benign disorders against which the doctors could do nothing. In the course of the four intervening years the syndrome has been baptized at least twice and in successive exposés and specials the mass media has brought it 'out' to the population at large. In fact, so much attention has been paid the syndrome that you'd probably be hard put to find anyone who hasn't heard of AIDS. The question, of course, is what have they heard.

Two years after AIDS first plucked the curiosity of medical reporters for its peculiar epidemiology, AIDS became the hot story in an otherwise lacklustre summer of 1983. The syndrome had been spreading exponentially — there were over 1 700 cases in the U.S. and some sixty or so in Canada. Out of the realm of the curious fatal diseases

of epidemiology came an epidemic, one that quickly bore the epithet "The Gay Plague". Doctors, health care officials, the gay press were seized with fear, the threat of an exponential spread of the syndrome was mind-boggling. Whether the disease was to become a full contagion was so locked into a host of medico-social and public law issues, of complex studies on the nature of disease pools, that the mass media — with rare exception — dove for the cheap and simple.

epidemics have rarely brought out the best in our collective psyches

may have freed up the research funds necessary to study the "killer", but they also compounded the agony of the epidemic in the fostering of popular hysteria.

AIDS is an epidemic and epidemics have rarely brought out the best in our collective psyches. In nineteenth century America epidemics appeared with cyclic regularity. Each appearance signalled a resurgence of xenophobia and virulent nativism. AIDS gave vent to a resurgence of

homophobia on this continent and is doing so now in Europe. Unfortunately, it has led to often sterile debates on "who's to blame?" for the presence of the syndrome and absurdist "holier than thou" fingerwagging from monogamous gays towards their "promiscuous" brethren.

In earlier epidemics one sought a core group to bare the brunt of one's anger, the working classes and the poor; with AIDS gays became the pariah. In Montréal on December 15th, the day after a friend of mine died of AIDS in a Montréal hospital, the *Gazette* contributed to the "Gay as Pariah" syndrome in its now infamous headline "30,000 IN MONTREAL MAY HAVE AIDS VIRUS". The story is quickly picked up by other media and it takes some time before the nature and extent of the extrapolation is known. The extrapolation isn't weighted, there is no indication of the possible margin of error in the figures themselves and a sorely inadequate explanation of how people are often carriers of viruses — in fact are almost always the host of one virus or another — without coming to harm. Perhaps the confusion, the bungling, the inaccuracy of most reports on AIDS is

merely a reflection of our inability to confront death head on. It certainly tells us reams about the complete disregard publishers have for accurate medical reporting.

*The New York Times*, *The Economist*, *The Globe and Mail* and *Le Monde* can be applauded for consistent reporting on the syndrome. That is a very short list of mainstream media. Sensationalism appears to be the hallmark for the rest of the press, print and electronic. In the four years that have intervened since the first *Times* article over 3 600 people have died of AIDS in the U.S., over 80 in Canada. In those four years a virus has been isolated, and its structure has been recreated in a laboratory at the Institut Pasteur a few weeks ago. In the four years the public and private tragedies have grown and can't possibly be measured, and all we are offered in the press is fear without context. AIDS is a fact of gay life, of straight life. It is a horrid fact. Hysteria won't scare it away.

ALAN CONTER is a producer of *BRAVE NEW WAVES* on the CBC *STEREO NETWORK* and a former writer-broadcaster in the current affairs department of the CBC.



## aids: medicine & safe sex

AIDS (Acquired Immune Deficiency Syndrome) is caused by a virus, HTLV-III, which damages a person's immune system by killing a type of T-white blood cells. This results in a severe limitation on the body's ability to fight off normally benign diseases. The diagnosis of AIDS is based on the presence or absence of certain diseases and an evaluation of a person's immune system. It is a clinical diagnosis; there is no 'test' for AIDS.

The virus is found in a person's 'bodily fluids' — most importantly blood and semen. It has also been isolated from saliva but this has been ruled out as contributing to the spread of the disease.

There are four main high-risk groups for developing AIDS: male homosexuals, haemophiliacs, illegal i-v drug users (who share dirty needles) and Haitians. Transmission of the virus through blood and semen explains the clustering of AIDS cases in the first three groups. The reasoning for the clustering among Haitians is still unclear, although one current hypothesis is that the virus was somehow brought there from Zaïre where it is endemic.

The presence of the virus in the semen explains the spread through sexual contact. Ano-rectal intercourse is the most high-risk act as the rectal walls are very thin and this facilitates penetration of the virus into the bloodstream. Also ano-rectal intercourse often results in tears to the rectal wall (usually on a microscopic level) which further enhances absorption of the virus.

The spread of AIDS through blood donations by unwitting carriers has caused the incredibly high incidence of AIDS in haemophiliacs. Haemophiliacs, rather than using whole blood for their treatment, use a concentrate made from pooling the serum of up to 3,000 donors. Their risk of coming in contact with the AIDS virus is thus increased proportionately.

### The Spread of AIDS

Many myths abound on how AIDS is spread which can lead to irrational actions and behaviour by those who are around AIDS patients. This behaviour and the general hysteria of a year or two back could be rationalised due to a lack of information about the disease; however, extensive study has shown that it is not spread by casual contact.

Therefore:

- 1) You do not get AIDS from being in the same room, building, or city as an AIDS patient. Unlike viruses causing colds the AIDS virus is not air-

borne. If a patient breathes on you, it won't infect you.

- 2) You do not get AIDS from shaking hands with or touching an AIDS patient; the virus is not in a person's sores or skin.

- 3) You do not get AIDS from simply kissing an AIDS patient. As stated earlier, saliva has been ruled out as a means of spreading AIDS via kissing.

- 4) Needle-sticks (where after taking a blood sample or giving an injection, the needle used accidentally nicks the nurse's or doctor's finger) have yet to been found responsible for spreading AIDS.

With an AIDS patient you are at risk:

- 1) If you have sex with them.
- 2) If you take blood from an AIDS patient and inject it into yourself.

### The Prevention of AIDS: Safe Sex

AIDS has an extremely high mortality rate and there is presently no cure. There is no current vaccine against AIDS although preparations for one are underway. The best way we have of preventing the spread of AIDS now is to do all we can to lower the odds of us contracting the virus. Various organisations in Canada and the U.S. have drawn up what they call 'Safe Sex' recommendations. Due to the long latency period between acquiring the virus and the onset of symptoms (6 months to 2 years) it is still too early to comment on the efficacy of the 'Safe Sex' guidelines with respect to AIDS. The influence of the guidelines on reducing the incidence of other sexually transmitted diseases such as gonorrhoea, syphilis, and Hepatitis B has been dramatically effective.

Here are some of the recommendations:

- 1) Decrease the number of sexual partners. Complete celibacy is obviously the safest — also the least enjoyable. It also won't help if you've acquired the virus from any contacts within the past two years. It is simple statistics (and common sense) that the more partners one has, the higher the risk of contacting the virus.
- 2) Use a condom. A condom acts as a barrier between semen and anything around it.
- 3) Avoid ano-rectal intercourse. This activity has the highest association with the spread of AIDS.
- 4) Avoid activities which might cause trauma to the rectal walls.

## support for aids victims

by Charlie Carr.

With the increasing incidence of AIDS and AIDS-related concerns in Canada, it has become apparent that a network of support groups are necessary to manage and direct the many requests for help and information. Growing numbers of AIDS patients, their families, and friends have expressed the need for a variety of services either not currently provided or not adequately accessible.

Part of the problem lies in the mis-information that has been spread by a half-educated and paranoid media. Gross sensationalization of the most morbid aspects of the syndrome has engendered fear in many medical and social services vital to AIDS patients. The repercussions of this media coverage have evoked similar fears in AIDS victims' personal circles.

People with AIDS (PWA) are often made to feel like lepers, losing all power to exist and function within the boundaries of their various communities. Because of that, a person with AIDS will resist telling friends, colleagues and family of their state of health, hiding their physical and emotional pain at the expense of great anxiety and stress.

In Montreal, an AIDS support organization is currently reaching out to help. MARC/ARMS, the Montreal AIDS Resource Committee, was born over a year ago to try to meet the mounting needs of AIDS patients. Specifically, it has introduced to Montreal the "buddy support system" which is being effectively used by other brother groups in Canada and throughout the United States.

The buddy support system is founded on one-on-one contact between a volunteer, a buddy, and a person with AIDS. This person to person contact has proven particularly effective in developing confidence and providing the PWA with a channel for open communication. A buddy is thus able to forward any request that a PWA might have to the proper people through the MARC/ARMS organizational network.

Although MARC/ARMS is still struggling to find resources to meet the rising cry for help, it presently responds to two crucial mandates.

continued on page 23



# gay rock

by Brendan Kelly

Mainstream rock'n'roll culture has usually excluded or ignored overtly gay performers and imagery. From Elvis Presley to cock-rock heavy metal, rock has always been aggressively heterosexual. If women have had a marginal role to play in rock until recently, gays haven't even been granted that minority position.

In the last year, with the commercial success of openly gay rock groups like *Frankie Goes to Hollywood* and *Bronski Beat*, homosexuality has entered the top 40 and through the front door too (i.e. these groups don't make any apologies or tell any lies about their sexuality). But there have always been gay artists in the rock business — it's only now that they've come completely out of the closet and onto video and TV.

The first significant gay images in rock were provided by Little Richard in the mid-1950's. Certainly the most outrageous star of rock's formative years, Richard was appearing in drag almost twenty years before David Bowie donned his famous dress. Though he was bisexual, his songs sounded as hetero as most of the rock of the era and his sexuality was certainly not a topic for honest public

politics of rock music moved onto the sexual front. The artist who deserves most credit for this new emphasis on rebellion against sex-role stereotypes is David Bowie, though it later became a general aspect of the mainly British glitter rock movement. Bowie admitted he had sex with men and he practically defined the word 'androgynous' for the rock world through his style of dressing and general appearance.

"Bowie was responsible for opening up questions of sexual identity which had previously been repressed, ignored or merely hinted at in rock and youth culture," writes Dick Hebdige in his excellent book, *Subculture: The Meaning of Style*.

"In glam rock, at least amongst those artists placed, like Bowie and *Roxy Music*, at the more sophisticated end of the glitter spectrum, the subversive emphasis was shifted away from class and youth onto sexuality and gender typing... by artfully confounding the images of men and women through which the passage from childhood to maturity was traditionally accomplished."

Everyone from Boy George in drag to *Frankie Goes to Hollywood* being openly gay owes this freedom, at least in part, to Bowie: he was the first "pop" star to knock down the closet door and remain popular.

Being openly gay does not mean advocating gay liberation. It was only with the appearance of Tom Robinson in the late 70's, that the gay liberation movement found an articulate voice in rock. Unlike Bowie, whose politics were abhorrent in spite of the sexual breakthroughs he initiated (*Temporary Hoarding*, a Rock Against Racism magazine, quotes him as saying, "Hitler was the first superstar. He really did it right."), Robinson is a committed political artist. His records, both with *The Tom Robinson Band* and solo, reflect this commitment to progressive causes in general and gay liberation in particular.

TRB's second British hit single was the great *Glad to be Gay*, about queer bashing, police harassment, and not being ashamed of your sexual preferences. It's such a good tune that he used to get entire concert crowds to sing along with the chorus, "Sing if you're glad to be gay, sing if you like it this way." In *The Body Politic* (March, 1985), there was a copy of the updated lyrics to the song, written by Robinson and journalist / playwright, Eric Presland: "So sit back and watch as they seize all our books/ harass and arrest us and treat us like crooks./ Just hope you don't get caught up in the raids, or pick up a pig, or a partner with AIDS./ Lie to your workmates, lie to your folks, put down the clones and tell lesbian jokes./ Commitment's ridiculous, join in their laughter, it's trendy at Heaven now, what more are they after?" tough:

Robinson's advocacy of gay rights is an essential link between glitter rock's androgyny (Robinson admits to being inspired to become an openly gay musician by Bowie) and the more militant gay themes of current groups like *Bronski Beat*.

Their highly danceable debut album, *The Age of Consent*, released last year, mixes a Giorgio Moroder/Donna Summer disco sound with Jimi Somerville's lyrics about straight politics (*No More War, Love and Money*) and sexual politics (*Smalltown Boy, Why?*). Their sound highlights another link from the 70's gay presence in rock; disco, the first pop genre to have grown out of a gay sub-culture.

This British group's hit single in North America is *Smalltown Boy*, a song chronicling a young gay man leaving his small-town family because he's gay. When I first heard it on AM Radio, I just thought it was a great disco-soul single, but when I saw the video, it was impossible to miss the explicitly gay theme. It's a breakthrough video because it's so obviously and realistically a gay narrative.

Lyrical, *Why?* is a more bleak *Glad to be Gay* and the words are depressingly tough:

"Contempt in your eyes/ As I turn to kiss his lips/ Broken I lie/ All my feelings denied/ Blood on your fist./ Can you tell me why?/ You in your false securities/ Tear up my life/ Consider me/ Name me an illness/ Call me a sin/ Never feel guilty/ Never give in./ Tell me why?/ You and me together/ Fighting for our love./ Can you tell me why?"

The biggest gay sensation in rock last year was undoubtedly the much hyped *Frankie Goes to Hollywood*. Openly leftist, openly gay, and, unfortunately, openly stupid, *Frankie* delivered one great video, *Two Tribes*, a fairly dull double album, *Welcome to the Pleasure Dome*, and lots of sexist comments that fueled the belief that gay male culture is misogynist.

This new openness in rock allows groups like the incredibly talented, *The Smiths*, and even Tom Robinson, whose latest records (*North by Northwest, Hope and Glory*) are much more personal, to write and perform as gay artists without having to be constantly fighting for their very existence.

Two of *The Smiths'* lps, 1984's *Hatful of Hollow* and this year's *Meat is Murder*, are great records. Though *The Smiths* are not as

political as *Bronski Beat*, they write better songs. One of their best is *What Difference Does it Make?* from the first record:

Now you make me feel so ashamed/ because I've only got two hands./ but I'm still fond of you, oh-ho./ So what difference does it make?/ It makes none but now you have gone/ and your prejudice won't keep you warm tonight./ But now you know the truth about me./ you won't see me anymore./ But no more apologies.

continued on page 22

## The Smiths



"HATFUL OF HOLLOW"

discussion during the repressive 50's.

When Richard finally admitted to his homosexuality in recent years, he spoke about it through the conservative morality of the born-again Christianity he has embraced.

"I gave up rock'n'roll for the rock of ages," said Little Richard Penniman in *The Life and Times of Little Richard, the Quasar of Rock*.

"I didn't know that homosexuality was wrong until I read it in the Bible. God never intended for me to go with anybody but a woman... Jesus saved Little Richard, a homosexual all my life. Jesus took me. And when I went back home, my curls was gone. I didn't have no more curls. My eyelashes was gone. I didn't have no makeup on. God changed me round."

So much for positive gay self-image.

One of the most important rock figures of the late 60's, Janis Joplin, was openly bisexual but, as Ellen Willis correctly points out, in *Beginning to See the Light*, "the songs she sang assumed heterosexual romance; it was men who made her hurt, who took another little piece of her heart."

As the 60's counter-culture evaporated in the early 70's, the

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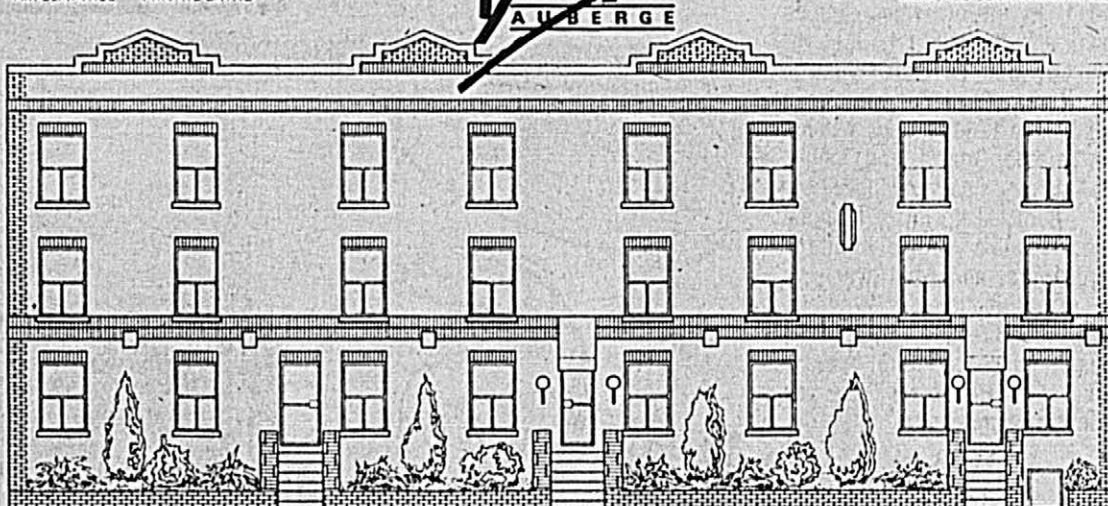
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# lambda youth

by Mickey Budnick and the members of LAMBDA YOUTH.

Young people becoming aware of their affectional preferences often find themselves encompassed in a seemingly hopeless world of paranoid homophobia. Incessant anti-gay phrases that colour the language of the average adolescent begin to take on a more personally identifiable substance that can often drive a young gay or lesbian into strengthening his or her resolve to never reveal or act upon hidden desires.

The young gay or lesbian not only confronts prevalent societal condemnation, but a general belief that a young person's sexual or affectional orientation could not possibly be clear by the mid to late teens. In fact, most young gays and lesbians will admit to knowing from a very early age of their homosexuality.

However, many are made uncomfortable by homosexuality, or even repulsed at the more overt aspects of the gay and lesbian community. The young gay or lesbian is often unable to distinguish among his or her peers. Venturing to the local gay or lesbian bars may seem a frighteningly undesirable prospect. Depending on the youth's age and the drinking laws of the community, he or she may be denied access anyway.

In this realm it is not surprising that gay and lesbian youth social, support, and political groups flourish in major cities across Canada and the U.S. The inspirational Gay and Lesbian Youth of New York (GLYNY) has been around since 1969; groups also exist in Toronto, Ottawa, and Québec City. This city is certainly no exception. Montréal's own Lambda Youth, despite a yearly shuffling of co-ordinators, and amid ever present reconfirmations of a group purpose and direction, goes merrily on as a successful and virtually unique entity in the Montreal gay and lesbian community.

Lambda Youth is a social, support, discussion, and coming out group originally set up under the auspices of Ville Marie Social Services in 1976. It has since become an independent group meeting year-round, every Friday night at 8:00 p.m. Lambda's members presently average around 18-19 years old, although anyone under 25 is welcome.

The young people who frequent the meetings represent a wide cross section of Montreal area youth. Many are high school, CEGEP, and University students, but some are part-time students or are working full time. Although there is always a lesbian presence, gay males tend to outnumber females in the group. There is presently, and there is an attempt made every year, to have both gay and lesbian coordinators.

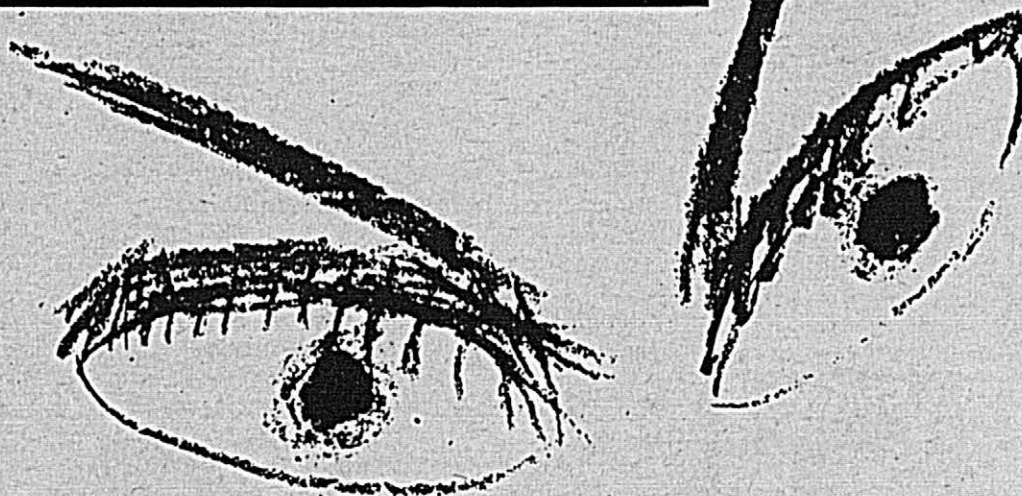
On a recent Friday night, the assembled were asked to comment on the group, on the coming out process and on Lambda Youth's role in their lives. Some of the responses were recorded and transcribed below.

Information about Lambda Youth can be obtained by calling Gay Info, 933-2395, or writing Jeunesse Lambda Youth; C.P. 272, Succ VMR; Ville Mont Royal, P.Q.; H3P-3C5. Lambda Youth welcomes your membership and support.

"I came out when I was 14, just before I turned fifteen. I came to (Lambda) with a friend who came out with me; we both went to Lambda Youth at the same time. The first meeting there was nobody there, because they had changed the date. It was so embarrassing. Then (the coordinator) came, and he had green hair. The first meeting there were four people there, and it was really strange. Then there were a lot of people; that was even stranger. When I first came, I felt really alienated from the rest of the group. My friend and I both did, and we stopped coming for a while. Then we came back and we knew everybody, so we didn't feel that way anymore. It was important to meet other people who were gay. It was funny meeting people from my high school. Lambda was a place to be exposed to gay people, and to talk to them."

"I found that coming out to people was not the most difficult thing. It was deciding how to come out to people. I did have an opinion about what gay people were like. People are people, coming (to Lambda) has only reconfirmed that. What's the difference? Not that big a difference."

I was really quiet when I came here, but before that I had never really associated with gay people. I didn't know what a 'lesbian' was. I never really thought about it. When I was younger, it was natural to me, until people started telling me it was wrong."



"Considering I've only been here since last week, I don't really have a lot to say. The group probably will help me. It's good to know you can come to a place like this to meet people, and get support. I came out to myself in high school. So it was just a matter of coming to a larger city. I just wish the group could be better publicized."



"I was living in McGill residences at the time, and came out to my advisor. I told him that I loved men, but I couldn't be gay because I wasn't into bars, I wasn't like 'them', I was a freak of nature, since I liked men but wasn't gay. It was a very slow process, coming out. Eventually I met someone who told me about Lambda Youth, and I was introduced to the gay community. That's what Lambda did for me the most. Now, as a coordinator, I've learned so much about being gay, from the group and from reading."

"I came here about 2 1/2 years ago, and I think it was the starting point, my entrance into the gay community. Since then, it's been great! Now everybody knows. I'm not in the closet anymore at all. And I'm happy. But Lambda was the starting point for me, in coming out to people."

"I wouldn't say Lambda really helped me in coming out. It helped more in getting to meet people, getting to know where everything was, how the community worked. It was more informational than anything else."

"Lambda Youth didn't help me to come out. I didn't come here until a year ago December, and I came out to myself in June, and to other people around September. From September to December I could count the number of gay people I knew on my fingers. There were only a few of us, but it was a start. For me, coming to Lambda was getting into the community rather than getting into myself! And I found out that women can be gay, too!"



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# reform in judaism?

by Kevin Stewart.

I recently met someone in the McLennan library who soon confessed his need to talk to me. He saw in me something he isn't; he saw an openly gay person. This man is a U1 student who has felt confined by society's generally negative opinion of homosexuality. This man, however, has more problems than I ever faced. He's Jewish and finds himself trapped not only by society but by his religion.

The Jewish tradition tells us that to engage in sexual acts with members of the same sex is a sin. It is in Leviticus that direct reference is made which rejects sodomy and declares it a capital crime.

"If a man lie with a male as one lieth with a woman both of them have committed an abomination, they shall surely be put to death, their blood shall be upon them."

In the Bible as well as the Talmud, sodomy and buggery are treated as similar crimes. The opposition to homosexuality is more than biblical law; it has become deep-rooted and is now a way of life for Jews. Most scholars of rabbinic responsa and on halacha concur that all Jewish sects react similarly to homosexuality. All deem it a sin.

New inroads, are being made, however. The reform tradition now makes it a point to stand by all of its congregation, including its



homosexual members. Although this tradition does not have a favourable stance concerning homosexuality, it doesn't exclude these sinners from the community. In fact they are forbidden to do so; homosexuals are seen as a necessary part of the congregation.

Nowhere in my research did I get the impression that Jewish tradition is accepting but, many Jewish authors have positive opinions on homosexuality. I would argue that they are more enlightened. Homosexuality is deemed in Jewish tradition to be a sin, not only in law

but in Jewish life practice.

The fact that the family is the first major concern for Judaism can answer the question why they regard it so negatively. This traditional sense of family must be brought into question when we talk of homosexuality as an alternative lifestyle. Every year thousands of Jewish mothers and fathers who have previously been unaware of homosexuality as a problem affecting their lives become painfully awakened to the realities of the world of marginal men. The

continued on page 21

## christianity

by John G. W.

Most heterosexuals and homosexuals today think that Christianity has nothing positive to say to the homosexual and that it is impossible to be a practising Christian and homosexual at the same time. This has been true perhaps of the Church but I do not accept the validity of this belief in the light of the Bible. It is also commonly held that the Bible is anti-sex and anti-pleasure. Unfortunately, this has been a persistent attitude within the Church for centuries, but it is not biblically defensible.

A cursory glance at the Song of Solomon should dispel any misconception. In this article I intend to outline an alternative understanding of the issue, addressing myself particularly to the Christian student. I also make a distinction between the practice of the Church and the way in which it may not coincide with Biblical principles.

The Christian tradition ascribes ultimate authority to the Bible. However, there are a number of ways to interpret the Bible. I will take the liberty of stereotyping three ways:

The *literalist* approaches the Bible as a book of rules to be followed. In every passage there are commandments to follow. This approach to faith is primarily one of discovering

what the rules are and following them.

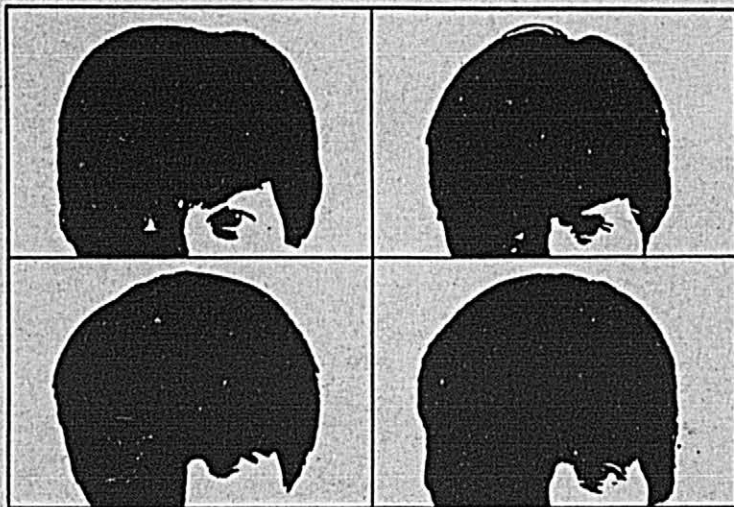
The *experientialist* approaches the Bible as a book of stories of the experiences of Man with God. This approach to faith is one which is concerned with human experience in the Bible and how to understand present spiritual experience in its light.

The *abstractionist* approaches the Bible as a book of philosophical propositions. His approach to faith is one which deals with abstract moral, ethical and metaphysical questions and how the Bible answers them.

My own personal faith tends toward the experiential in that I believe the Bible to be a record of God's dealings with Man; a set of anecdotes if you will about how God has related to individuals and communities, and how he might relate to me as a human being. I believe that this is the way in which the Bible is most effectively understood. One's interpretive approach will not only colour one's faith but also one's manner of relating to the wider world as a Christian.

The Bible says little about male homosexuality. It says nothing about female homosexuality. Apart from one example, male homosex-

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## &amp; homosexuality

continued from page 20

21



society. There is also growing controversy about the real meaning of the Greek words often translated as homosexual in the English New Testament. The words describe men who are flamboyant dandies or sexual abusers. It is only prejudice which would make one automatically ascribe such qualities to the average gay person. It is also significant to note that there is no reference or inference to homosexuality anywhere in the Gospels of Christ. If the issue did not seem to trouble the mind of Christ, then maybe it should trouble the minds of Christians less.

The informed Christian will also take into account what modern Man knows about himself. There still is a lot of controversy regarding the nature of homosexuality, but there is a broad consensus on one issue: a homosexual is, usually, incapable of changing. His sexuality is a given, not a choice. The Bible must also be interpreted in the light of the facts.

The Biblical concept of morality is not limited merely to sexual ethics, nor is sexual ethics its main concern. Biblical morality addresses itself primarily to such issues as justice, peace and compassion. The Bible also says a great deal about love and freedom. Jesus said that when he sets someone free, then they are truly free. I believe freedom means in part to discover one's self and to be

Christian can approach a moral issue is to ask himself how Jesus would have done so. He had a habit of dismissing inflexible moral attitudes and reaching out to love. He never imposed strictures on people they couldn't handle.

This is not to say that there are not rules or commandments to follow, but they are intended to help people lead a fuller life. If the rules place people under bondage instead, then I believe that God would have us re-examine our understanding of them.

Christian students who are interested in discussing the issue of homosexuality or talking about their own feelings may contact me through 879-8406 or room S-EN307 at Concordia University.

John G. W.

J.J. McNeill, *The Church and the Homosexual*, Andres & McMeel, 1972.

S. Pennington, *But Lord- They're Gay*, Lambda Christian Fellowship, 1982.

C.R. Jones, *Homosexuality and Counselling*, Fortress Press, 1974.

J.H. Kimball, *Toward a Christian Understanding of the Homosexual*, SCM Press, 1967.

homosexuals had hitherto been someone to sneer at on the street, had been an outrageous character in a snide comment or joke, or the subject of juicy gossip repeated with malice. Now the homosexual has become the son at home, the beloved son going to high school or even McGill.

Our Judeo-Christian religions have refused to acknowledge the existence of homosexuality as a part of the human experience and

have, instead, represented it as originating in some inhuman and evil force that might be associated with the work of the devil.

In failing to acknowledge the natural basis of homosexuality, our religious institutions have also failed to provide a place for homosexuals. Instead they have effectively relegated them to a life of marginality.

uality is only inferred. The best known story is the destruction of Sodom and Gomorrah, from which the term 'sodomy' is derived. This passage has traditionally been interpreted as the judgment of God against the homosexual sinners of Sodom.

One way which helps in understanding the Bible, however, is to let it interpret itself. The prophet Ezekiel many centuries later clearly states that the reason for God's judgment against the Sodomites was that they neglected to care for the poor and the destitute in their midst. In short, they neglected to love their fellow man.

In the book of Leviticus, there are two brief references condemn-



ing what is considered male homosexual behaviour. In my opinion, these are the only relatively clear references in the Bible, and there is considerable problem in accepting them as a sweeping condemnation of homosexuality; the book of Leviticus is a very sticky book to understand. Leviticus also contains severe penalties for such modern-day non-offenses as eating shellfish. There are rules governing diet and ritual as well as morals all tossed together.

It may be that the best way to understand Leviticus is as a book of social rules to protect the health and social order of Hebrew society in the 2nd millennium BC. This doesn't rule out its usefulness to the modern Christian, but it allows him to approach it with intelligence.

In the New Testament, there are two places where male homosexual activity is inferred, in Romans and Corinthians. Homosexuality is never addressed as an issue by itself, even though its practice was very widespread in Greco-Roman one's self.

Many Christians, both hetero and homosexual, feel that to give in to homosexual orientation is to give in to sin, but I disagree. There is no destructive temptation involved. If there is temptation, it is to reach out to another human being in love, in this case, to a person of the same sex. This is the fundamental issue in the question of homosexuality, not just sexual appetite but a loving relationship. Any two people who love each other will want to express themselves physically. It is at this point where the Church needs to re-examine its ethic toward homosexuality.

A more practical and compassionate ethic is required in the Church, one in which homosexuals are not required to accept celibacy and loneliness for the purpose of upholding a moral attitude which is not defensible biblically. Christ sets people free to love; The Church has no right to re-enslave them. My point is that the Bible does not go against a more positive ethic.

One of the ways in which the

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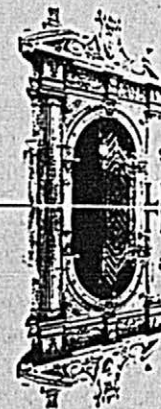
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— David Ansen, NEWSWEEK MAGAZINE

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## t.v.

continued from page 9

perhaps most importantly that he had not *changed*, that he was still the son that his parents had brought up and loved.

His homosexuality, however, lacked the physical dimension which is part of its definition and which is part of almost every heterosexual relationship shown on television today. The closest we came to seeing any hint of off-screen physical intimacy between the character and the man with whom he was living at the end of the movie was the other man's arm around his neck from behind as he sat on a chair. There is more intimacy than that in *Charlie Brown's Christmas*, and the characters in that show are children.

Television has been cautious enough to portray gay people only in stereotypical terms for too long. This very recent movement toward depicting gay people at least as well as straight people is a minor one and serves to indicate only that television is willing to tentatively venture into programming that serves a newly assertive and

distinguished market.

If these forays into new territory are not supported, the issue will die away and truly representative gay characters will not find their place on television for a very long time. If these shows are supported, television's programmers may either increase the frequency of the appearance of unrepresentative gay characters, taking a positive response as approval of the characters as depicted, or work toward including gay characters who aren't stereotypical as well.

The integration of gay people into North American society will have been achieved when the sexuality of the characters on the screens of its televisions is no longer assumed and when gay characters are good or evil, alone or coupled, attractive or unattractive, along with the straight characters.

When homosexuality ceases to be an issue to be explored and starts to be a secondary characteristic of a programme's characters, much like race is only now beginning to be, something will have been achieved.

continued from page 2

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**LOST:** One Yashica camera on Friday 15th/Saturday 16th at ASUS Grad, most likely in the Alley. Reward. Please call 286-1341. Dave Thomas.

**Picked up wrong coat** at Syma Chi's Friday March 15th. Dark blue trench coat with black leather gloves. Someone has mine. Same description. Please call 286-1318.

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## 374 — PERSONAL

**JOIN THE DAILY.** Join The Daily, Join The Daily, Join The Daily, Join The Daily, Join The Daily. Watch for notices about recruitment meetings and/or come by Union B-03 some afternoon. You may surprise yourself. Then again, you may be appalled.

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**WOMEN OF COLOUR:** There will be a meeting for open discussion on any topic, Thursday, March 21 at 15h00 in Union 310. For information call 392-8955 or 392-8883 (ask for Thoko).

**I desperately need a room-mate** from May to August, to share a 4-1/2 on Parc and Fairmount. \$150/month. Call 273-0086 after 18h00 or Leela at 392-8955 anytime.

**Friendly, neat, nonsmoking female** needs room-mate May-August to share 4-1/2 at Parc and Fairmount. \$150/month. Please call 273-0086 after 18h00 or contact Leela at 392-8955.

## 383 — LESSONS OFFERED

**FLUTE LESSONS/Cours de flûte traversière.** Theory/rhythm, beginners or advanced. Call Allan Laforest 388-5164, 5pm-8pm. Student from France with experience offering French grammar lessons and/or conversation. \$10/hr. Call Christian 932-5089.

## 385 — NOTICES

**SUPERLEARNING** can put you at the top. Scientific studies confirm that Floation produces the fastest results. \$20/session. Dr Nathan Schiff 935-7755 1538 Sherbrooke St West, Suite 710.

**You can use The McGill Daily classifieds** to rent your apartment sell your old skis, say Happy Birthday to a friend, notify people of events... and they really work!

**WOMEN OF COLOUR:** There will be a meeting for open discussion on any topic, Thursday, March 21 at 15h00 in Union 310. For information call 392-8955 or 392-8883 (ask for Thoko).

**Café Commun-Commune,** 201 Milton (842-3344) presents two films on contraception: "Contraception: the Hidden Costs" and "Germaine Greer: after the Pill" on Thursday, March 21 at 8:30 pm. FREE.

**Hear Dr. Henry Morgenthau** speak on "Abortion Today" at McGill Wednesday March 27th, 7:30pm Leacock 132 \$2.00

(McGill) \$4.00 (general public) Tickets at Sadles I and II. Limit 2 tickets per person.

**One-way plane ticket** to Vancouver (for female). Leave: March 23rd. Cost: \$125 or best offer. Call Rosalind 326-3359 between 7-8pm.

**Bialik Graduate Society** presents McGill's Dr. Joe Schwarcz. Speaking on "Humour in Medicine", Thursday, March 21, 8:00 pm. Bialik High School, 6500 Kildare. Grads — FREE, Public \$2.00.

**Eleanor Rigby** says: come see "1964 as the Beatles". March 22, Union Ballroom, 9:00pm. \$2.50 McGill ID; \$3.50 General Public.

**The Penultimate Detour.** Happy Hour 10-11. Beer 75¢. Introducing Schnapps for \$1 and Brown Cows \$1.50 all night long. Top of University St. Tonight.

**Do you remember the Beatles?** Well "1964 as the Beatles" will be in concert tomorrow night March 22; Union Ballroom, 9:00 pm. \$2.50 McGill; \$3.50 General.

**Intramural sports extravaganza.** Trophies, mugs, beer, special awards, door prizes! Everyone invited! To be held on Thursday, March 28, 1985, in the COTC Lounge of the Currie Gym. Everything begins at 7:30pm. PARTICIPATE!

**Hey Jude & Mike Same** let's go see "1964 as the Beatles" in concert. Tomorrow night 9:00pm, Union Ballroom. \$2.50 McGill; \$3.50 General.

**Step back into time** tomorrow night, March 22. "1964 as the Beatles" in concert; Union Ballroom, 9:00pm.

## 389 MUSICIANS

**VOT RECORDS and FAZE MUSIC** are searching for bands and musicians for shows and recording. Be part of the growing Montreal music scene. Duncan 457-3691.

## EVENTS

**WOMEN OF COLOUR — THERE WILL BE A MEETING TODAY AT 15h00 IN UNION 310 TO DISCUSS ANY TOPIC YOU MAY FIND OF INTEREST. PROFESSORS RATNA GHOSH AND CAROLE CHRISTENSEN WILL SPEAK.**

**Lithuania Club** — meeting in Room 310 of the Union building at 17h00. T-Shirts, sugaring off etc.

**McGill Film Society** presents "Duck Soup" at 20h00 in L132. Admission is \$2.00

**Player's Theatre** presents "Inside Passage" and "Bearing Witness" at Noon at Player's Theatre (3rd floor, Union). free.

**Learn more about apartheid, how McGill and Canada support this repressive regime through their investments.** Visit South Africa Committee information tables in the Union Building and Leacock 11-13h00.

**School of Social Work Film Series** presents "Abortion: Stories from the North and South" in Wilson Hall, Room 110 from 13-14h00.

**Social Work Colloquium** discussion of new issues and trends in adoption. At 16h00 in Wilson Hall in Room 110.

**The Yellow Door Elderly Project** is beginning a Life Story Program to collect histories of elderly people. Ruth Kanin PhD, family therapist and author will speak on how to write autobiographies and family histories at 14h00 at the Yellow Door, 3625 rue Aylmer. Call 392-6742.

**Memorandum 40. A Holocaust Dossier: 4 Decades Later** presents the movie "Morgan in Alabama" at 20h00 in Frank Dawson Adams Auditorium. Adults \$3, Students and Seniors \$1.50

## FRIDAY

**Attention all current and newly elected Daily Board of Directors.** There will be a meeting at 15h00 in Room 809/10.

**McGill Film Society** presents "The Graduate" in Lea. 132. Admission \$2.00.

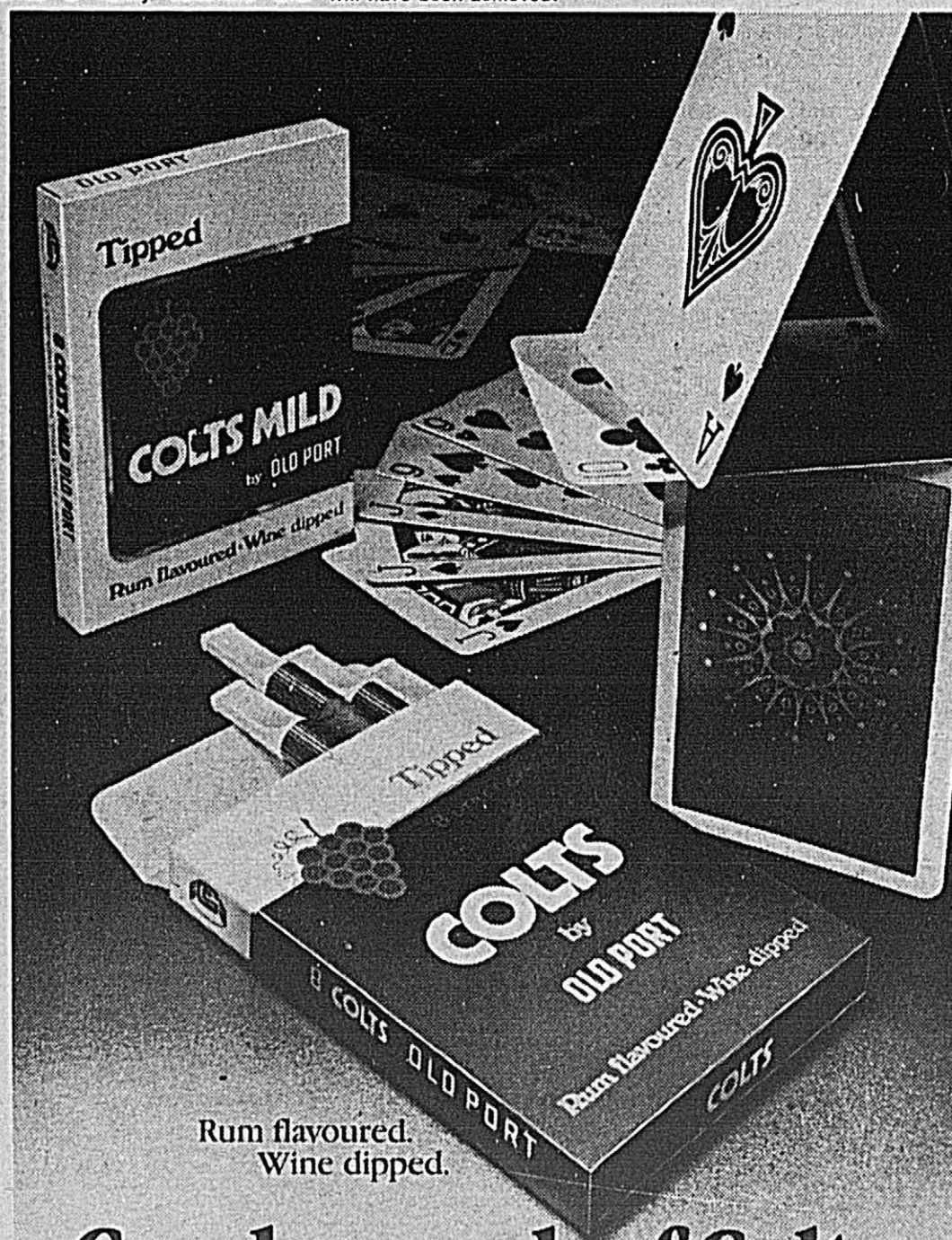
**Player's Theatre** presents "Inside Passage" and "Bearing Witness" by Marc Côté at 11h00 at Player's Theatre. Free.

**Gamma Phi Beta Happy Hour** is finally here — this Friday at 3644 Aylmer from 17-21h00. Beer only \$1.00.

**McGill Outing Club** remains active over the summer. Summer chairperson is André Allaire, and weekly meeting will be held Wednesday evenings in Union 411.

## SATURDAY

**Bazaar** with clothes, books, food and more at 2070 McKay Room 399 from 10h00-17h00. This is a fund raising event for your local War Toys Boycott Campaign (Alliance for Non-Violent Action, Montreal). McGill Film Society presents "Casablanca" in Leacock 132 at 20h00, admission \$2.00.



**Crack a pack of Colts along with the cards.**



# lesbian listings

Some suggested or suggestive starting points for looking into, learning about, coming out...

## Lesbians and Society:

*Surpassing the Love of Men*, Lillian Faderman (a lesbian herstory).

*Lesbian Studies*, Margaret Cruikshank, ed.

*Lesbian Nation: the feminist solution*, Jill Johnston.

*Lesbians, Women and Society*, I.M. Ettore, ed.

*From the Closet to the Courts*, Ruth Simpson.

*The Coming Out Stories*, Julia Stanley and Susan Wolfe, eds.

## Lesbian Resource Books

*Stepping Out of Line*, Nym Hughes, Yvonne Johnson and Yvette Perreault.

*Our Right to Love: a lesbian resource book*, Ginny Vida, ed.

## Lesbians of Colour:

*Coming Out Coloured*, Maya Chumu.

*Sister Outsider*, Audre Lorde.

*This Bridge Called my Back*,

Cherrie Moraga and Gloria Anzaldua, eds.

## Lesbians and Literature:

*Lesbian Images*, Jane Rule.

*The Letters of Virginia Woolf to Vita Sackville-West*, L. De Dillo and M.A. Leaska, eds.

## Fiction and Poetry:

*Sappho*, Mary Barnard, trans.

*Les Amantes*, Nicole Brassard.

*Rubyfruit Jungle*, Rita Mae

Brown.

*Six of One*, Rita Mae Brown.

*Sapphic Songs*, Elsa Gidlow.

*The Well of Loneliness*, Radclyffe Hall.

*Old Dyke Tales*, Lee Lynch.

*Island Passage*, Jane Rule.

*The Female Man*, Joanna Russ.

*The Sophie Horowitz Story*, Sarah Schulman.

## Periodicals:

*Amazones d'hier, lesbiennes d'aujourd'hui*, (bilingual) Montréal.

*Mensuelle Treize*, Montreal.

*Conditions*, New York City.

*Sinister Wisdom*, London.



## rock

continued from page 17

A couple of hits from gay bands does not necessarily translate into long-term gain for gays in rock and

there are many skeptics, including Robinson, who warn that these may be only token steps forward.

"The fact that Stevie Wonder

gets to number one in the charts doesn't mean that racism has disappeared," says Robinson, in his interview with *The Body Politic*, drawing an analogy between gay and black music.

"I think the 'gay music' situation is directly comparable to the situation with black artists, who originally didn't get into the white charts at all. They didn't until Elvis Presley came along in the 50's and busted open the way for Little Richard, Ray Charles and people like that. So racism has receded to an extent, to a very limited extent."

So, *Smalltown Boy* is on the radio, video and TV. *The Smiths* and Tom Robinson have, at least, a large non-top 40 following but are they just the exceptions that prove the rule?

continued from page 16

The first is to support AIDS patients in every way possible. This includes answering questions through initiated or already established contacts with social and medical institutions, and providing comfort and a lending ear to those AIDS victims who are in despair or pain.

MARC/ARMS will also do limited home care when a PWA is incapacitated and has no other family or friends to perform essential chores. Visits to the hospital, telephone contact, and occasional social outings make up the essence of this buddy support.

Secondly, MARC/ARMS is acting to dispel the myths that are circulating and crippling the establishment of effective support groups. These misconceptions are being confronted through the education of all sectors of society on the AIDS virus. MARC/ARMS has distributed information about risk reduction in pamphlet form and is currently organizing a national conference on AIDS that will encompass speakers and workshops of interest to virtually all persons dealing with or affected by AIDS.

The conference titled *All Together/Tous ensemble*, will be held at UQAM from the evening of May 9th through May 11th. It will hopefully result in the establishment of a national coalition to uphold the rights of people with AIDS. Members of other AIDS support groups from Toronto, Edmonton, and Vancouver will be attending. These groups are also committed to the development of a network that will directly address AIDS-related issues.

To attain these mandates for support and education MARC/ARMS has created ongoing training sessions which are scheduled to begin as soon as enough people volunteer their help. These sessions include discussions on death and dying, patient care, and buddy support. Speakers have included representatives of the medical, legal, nutritional, religious, and psychiatric professions.

Once screened, trained, and comfortable, a volunteer buddy is assigned to a PWA. Follow-up sharing sessions are held twice a month to continue the information process. These give the buddies a chance to air personal concerns, helping each other with feelings and situations that may have developed as a result of their work. A strong sense of camaraderie has grown out of them.

For further information concerning MARC/ARMS and/or the conference write P.O. Box 1164, Station H, Montreal, P.Q., H3G 2N1, or telephone 937-7596. Volunteers for either the conference or buddy support system are needed. Everyone is welcome.

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## Liberation Books

### NEW TITLES

- *The Other Side of Paradise: Foreign Control in the Caribbean* — Barry
- *Gift of the Devil: A History of Guatemala* — Handy
- *Marxism and Politics* — Millbrand
- *The Last Domino — US Foreign Policy in Central America Under Ronald Reagan* — Persky

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# s & m

continued from page 15

in its truest form is total immobility.

It can mean suspension in air, or affixation to an immobile object for any length of time that the slave can take. Getting into bondage can be done with violent resistance or total submission, it all depends on what kind of scene is agreed upon

beforehand.

The key thing about bondage is that it cuts you off from the outside world. The slave is within himself, and even if he is aware of everything that is going on around him, he is not allowed to participate. He is in total control of his master; his master can do anything with him that he wants. He can attach clamps, piss on him, or just sit back and watch for as long as he wants. Within power there is peace. For both master and slave, it is the beauty of bondage.

S&M/Leathersex for most people

means the exchange of physical violence and pain. For people in the leather community the emphasis is not placed on violence. Leathersex is the exchange of selves. Pain and humiliation cannot help but to evoke uncontrolled emotion. It is the scream of discovery, not pain that you hear, the sobs and tears come from your heart.

The physical aspects of leathersex are a means to achieve a total evaluation of self in the eyes of your lover as well as your own. The climax of a leather scene is when everything becomes one. It is a

total catharsis. It takes time to reach this point. The training as a slave or master is involved. Most people switch. It is not an easy training to complete, many people cannot give of themselves what is required to be able to reach such a peak.

The leather community knows and respects this. Leather is not for everyone, but because it is not for everyone does not mean it is suitable for no one. The gay community could learn a lot from the leather community. There is an incredible honesty involved in the

leather community, there is no room for bullshit, it doesn't fit, it is a waste of time. You don't have to hide behind fashion or attitude. Just being a person merits your worth, and this gets lost sometimes. But people are learning.

The gay community is still young and still adjusting, and the gap between subcultures like the gay and leather communities are closing, but there is still much work to be done, and just an open ear and eye and mind can help things enormously.

## A taste for adventure



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